THE MONTHLY ANTHOLOGY

FOR

NOVEMBER, 1808.

For the Anthology.

MESSRS. EDITORS,

In almost all the collections of "*Sacred Poetry*," which I have seen, (and which are now so fast multiplying,) certain much admired hymns are generally found in them, and in various other compilations, of a serious and moral description. This is one proof of their excellence, and strengthens the desire to ascertain their real author; and this is the motive of the present enquiry. I refer more particularly to those, for which credit is given to Addison; but as this eminent writer does not need, and I believe would not desire, illegitimate fame to add to his evergreen wreath, it may be worth our time to pursue the inquiry, for the pleasure of doing justice to forgotten merit.

These hymns are so well known, that to repeat the first line of each, may be sufficient.

One is a paraphrase on the 19th Psalm.

"*The spacious firmament on high.*"

Another is of the 23d Psalm.

"*The Lord my pasture shall prepare.*"

Another is of the 114th Psalm.

"*When Israel freed from Pharaoh's hand.*"

Another is on the — Psalm, or

"*David's Hymn of Gratitude.*"

* "*When all thy mercies, O my God,*"

Another (in some collections) is called "*The Traveller's hymn.*"

"*How are thy servants bless'd, O Lord.*"

Perhaps there are others, to which my information does not extend.

[If the two last were meant as translations or paraphrases of *particular* psalms, they are not mentioned by Thompson, nor in any of the collections which I have had opportunity to examine.]

In the 453 No. of the Spectator, Mr. Addison himself, gives us the following account.

"*I have already communicated to the publick, some pieces of* Divine Poetry, and as they have met with a very favourable reception, *I shall, from time to time, publish any work of the same nature, which has not yet appeared in print, and may be acceptable to my readers.*"

In the preface to Thompson's

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* In Thompson's edition of Marvell, there are 13 verses to this Hymn. In Dr. Belknap's Collection and some others, there are only 12.

life* [*see note*] of the immortal Andrew Marvell, we have the following information.

"Whenever a man publishes the works of another, or attempts to give any account of an author, the publick expect in general to know the reasons of such an undertaking. I have ventured to give the excellent compositions of this great and exalted character, because they have never been given to the world, but in a mutilated and imperfect state. The best edition of his poems is published by Mr. Thomas Davies, from those given by Cooke fifty two years after the death of Mr. Marvell; but his political and controversial works, were never yet collected. The late Mr. Thomas Hollis, of honourable memory, had once a design of making a collection of his compositions, and advertisements were published, for that purpose, by the late Andrew Millar; and all the MSS. and scarce tracts, collected for that purpose, were afterwards given me, by his ingenious friend. In this design the late Mr. Robert Nettleton assisted; and all his papers, since his death, have been politely allowed to me by his kinsman, Mr. Thomas Raikes."

Thompson proceeds to claim the aforementioned hymns, as the production of that most excellent man, (Marvell,) and says, "*How these come to Mr. Addison's hands, I cannot explain; but by his words, they seem to be remitted by correspondents, and might perhaps come from the relations of* Marvell."

He also vindicates the right of Marvell to several other pieces, on lighter subjects, and thus asserts their authenticity: "Since the death of Mr. T. Hollis, I have been favoured by his successor with many anecdotes, mss. and scarce compositions of our author, such as I was unable to procure any where else; and by the attention and friendship of Mr. Raikes, I have been put in possession of a volume of Mr. Marvell's poems, *some written with his own hand*, and the rest copied by his order."

In Thompson's edition, printed from Marvell's mss. book, he supplies omissions, corrects the mistakes, mutilations, or various readings of the Editor of the "State Poems," of Cooke, and others, by giving a faithful copy of the text, "*for* (says he) *I have given his words, as they were written by his own pen.*"

A very concise account of A. Marvell, is given in *Watkin's Biographical Dictionary;* perhaps as much, as might be expected in such a work; but I should be highly gratified to hear of any other author, who has written the life, or given any further account, of this admirable man.

You, gentlemen, or your correspondents, whose extensive reading and acquaintance with the Poets in our language are far beyond mine, will do me a favour, and probably others, by investigating these claims, and rendering to the true author the merit of these charming Hymns.

THOMAS POPPLE.

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[NOTE.]

* "The Works of Andrew Marvell, Esq. Poetical, Controversial, and Political, containing many original letters, poems, and tracts, never before printed, with a new life of the author. By Capt. Edward Thompson, in three volumes, large 4to. London, printed for the editor, by Henry Baldwin, and sold by Dodsley, in Pall-Mall, (and several other booksellers mentioned) A. D. 1776."

The title page is thus copied, with a view to make this work more generally known, and I cannot resist expressing the wish, that this, or a better, (if there is any better) life,

of that incorruptible Senator, Andrew Marvell, were to be found in our bookstores, in a more compressed, and cheaper American edition, which might be very easily done, in one 4to volume of the same size, by using the *long primer* type, instead of the *pica*, as in the British edition.

This would be profitable reading indeed to young gentlemen, who have a taste for Biography, Poetry, Politicks and Miscellany, and who may, at some future day, be in situations, that may put their virtue to the proof, will find it much strengthened by the example of a patriot so illustrious, and being thus proved, will shine in the same resplendent dignity. I have not the talents necessary, to give a critical analysis, or to pronounce on the merit of these three volumes, considered as models of good taste and elegant writing; but the sublime virtues of the man give his works a title to an attentive perusal. So far, however, as my limited reading extends, his stile is said to possess a masculine strength and perspicuity, his wit brilliant, and his satire the most keen. As a man, though poor in pelf, he had the true riches—an independent and honest heart. As a member of Parliament, he was above all price, for he could not be bought, by the *minion*, the lord treasurer *Danby*, with the gold or caresses of his master, King Charles the 2d.

"*What is the chaff to the wheat!*"

What are the tinsel titles, what is the smoke, which envelopes Marlborough, Eugene, or Nelson, to the lasting fame, the serene light which surrounds, from a ray of the Divinity, shining through the mind of Andrew Marvell.

Under his portrait, in the first of these volumes, we read,

"Andrew Marvell, Member for Kingston upon Hull, in the Parliaments, which began 25th April, 1660, and 8th May, 1661; the last Commoner who received allowance from his constituents, and the friend and protector of John Milton. Drawn and engraved, 1776, by James Basire, from a portrait, painted in the year 1660, which was in the possession of Thomas Hollis, of Lincoln's Inne. F. R. and A. S. S.

But whether Fate or Art untwin'd his thread,
Remains in doubt; Fame's lasting Register
Shall leave his name inroll'd as great as those,
Who at *Phillippi* for their country fell."

Note by the Editors of the Anthology.

We are pleased with the interest, which our correspondent appears to discover in reclaiming for the virtuous Andrew Marvell the devotional poetry, which has so long gone under the name of Addison. The extracts from Capt. Thompson's preface to his life of Marvell are not new to us; and we must add, have never seemed sufficient to counterbalance the internal evidence, that Marvell was not the author of these hymns. For to what does Capt. Thompson's evidence amount? He received, it seems, from Mr. Thomas Raikes, kinsman of Mr. Thomas Nettleton, who assisted in Mr. Hollis's design of republishing Marvell, a MSS. volume of Marvell's poems "some written with his own hand, and the rest copied by his order." We are not told, whether the devotional poems in question were in Marvell's hand writing, nor whether the volume contained any poems of other writers. That it *did*, however, we are certain from this single fact, that Dr. Watts's version of the 114th Psalm, which was communicated to the Spectator, and which has always been printed with Watts's Psalms

and Hymns, is here claimed as Marvell's, because it is found in this MSS. collection of poems. This circumstance alone shows us, that it is not a sufficient reason to attribute any of these fine hymns to Marvell, that they are found in a MSS. collection of poems in his possession "some of which are written with his own hand."

But the internal evidence against Marvell is so strong, that the testimony of a thousand editors would hardly persuade us to doubt for a moment, that he has no right to them. They are not only far more pure, flowing, sweet and elegant, than any of his acknowledged poems, but are also far beyond the perfection and polish of his age. The finest devotional hymns in the English language cannot be the production of a man, who has left nothing truly poetical, but some lines addressed to Milton. We find that the Monthly Reviewers in their review of Thompson's edition of Marvell, 1776, are of the same opinion, and the weakness of Capt. Thompson's assertions is also acknowledged by Dr. Aikin in his General Biography, article [Marvell].—We should be glad to hear again from the author of the above communication, whenever he finds any thing rare in his critical and antiquarian researches.

ABSTRACT OF INTERESTING FACTS RELATING TO THE NEW TESTAMENT.

(Continued from page 547.)

Sec. IV.—Means of improving the Received Text—Ancient Manuscripts.— Vatican, Alexandrine, Cambridge, Clermont, Ephrem.

The books of the New Testament having been more highly valued, more generally circulated, more attentively studied, more accurately transcribed, and more frequently cited than the works of any other ancient author, the Text is consequently less corrupted, and the means of correcting and restoring it are far more abundant than of any other work of equal antiquity.

1. The first and best source of materials for improving the Text is the collation of Ancient Manuscripts.

The early editors of the New Testament possessed but few manuscripts; and those of inferiour value. Those of the Complutensian editors are destroyed, but they were not numerous, nor of great account. Erasmus consulted only five or six; and R. Stephens fifteen. Beza indeed possessed two of the most ancient and valuable manuscripts now extant, the Cambridge and the Clermont; but he made very little use of them. So that the Received Text rests upon the authority of no more than twenty or thirty manuscripts, most of which are of little note.

But since the Received Text was completed by the Elzevir edition of 1624, upwards of Three Hundred Manuscripts, either of the whole or of different parts of the New Testament, have been collated by learned men with much care, industry and skill. Of these manuscripts some are of far greater antiquity and authority than any of those upon which the Received Text is founded, Beza's manuscripts only excepted. From these manuscripts a vast number of various readings have been

extracted, by the assistance of which the Received Text has been greatly improved.

Ancient manuscripts are found to consist of three distinct classes, or editions; the copies of each edition agreeing, in the main, in the readings peculiar to it. The first is the Alexandrine edition, which agrees with the citations of Clement and Origen in the second and third century. To this edition belong the Vatican, Ephrem, and some other valuable manuscripts; also the Coptick, Ethiopick, and other ancient versions. The second is the Western edition. It agrees with the citations of Tertullian and Cyprian, with the Vatican copy of the Gospel of Matthew, also with the Sahidick and old Italian versions, and was in use in Africa and Italy, and in the western provinces of the Roman Empire. The third is the edition of Constantinople, and is supported by the Alexandrine and many other manuscripts: it agrees with the citations of the ecclesiastical writers in Greece and Asia Minor in the fourth and fifth centuries, and it is the edition which most nearly coincides with the modern Received Text.

Ancient manuscripts are commonly written upon parchment. The most ancient are written in what are called *uncial* or square capital letters. In some copies the ink has been effaced, and the works of some later author have been written upon the same parchment: but the form of the original letters still remains distinguishable even under the more modern writing. Very few manucripts contain the whole New Testament; and the most ancient are often mutilated and imperfect, and usually contain many corrections: but whether these corrections are improvements or otherwise, cannot easily be ascertained.

Those manuscripts which are most ancient, and of the highest reputation, are 1. The VATICAN manucript, which was formerly preserved at Rome in the Vatican Library, but is now removed to the Imperial Library at Paris. The earliest date assigned to this manucript is the third century; the latest is the fifth or sixth. It is written in large uncial letters, and originally contained the whole of the Old and New Testament. Some of the last leaves are wanting. The ink in some places is faded, and the letters have been retouched by a skilful and faithful hand. The various readings of this manuscript were published at the latter end of the last century, after a very careful collation by professor Birch, of Copenhagen, and form an inestimable addition to the treasure of sacred criticism.

2. The ALEXANDRINE manuscript was presented by Cyril, patriarch of Alexandria and afterwards of Constantinople, to Charles the First, king of England, and is now deposited in the British Museum. A facsimile of this manuscript was published by Dr. Woide, A.D. 1786. It was probably written in Egypt: it consists of four volumes, containing both the Old Testament, and the New, in the large uncial character. Dr. Woide conjectures that it was written in the latter end of the fourth century, but some criticks bring it down as low as the sixth.

3. The CAMBRIDGE manuscript, or CODEX BEZÆ, contains the four Gospels, and the Acts of the Apostles. It is written very fair, and in the large uncial letters. This manuscript yields in antiquity to none but the Vatican, and is supposed to have been used as a publick copy for reading in the church. Theodore

Beza made some use of it for his edition of the New Testament, and afterwards gave it to the University of Cambridge, where it is now deposited in the publick library. A splendid fac-simile of this manuscript was published A. D. 1796, under the auspices of the University, by Dr. Kipling.

4. The CLERMONT Manuscript contains the Epistles of Paul; the Epistle to the Hebrews is written by a later hand. This manuscript also belonged to Beza, who professed to have received it from Clermont in Beauvaisis, and who made use of it in his edition of the Greek Testament. It is now deposited in the Imperial Library at Paris. It was long supposed to be a 2d volume of the Cambridge manuscript, but this is discovered to be a mistake. It is written in the large uncial letters, and is assigned by criticks to the seventh century.

5. The EPHREM manuscript is in the Imperial Library at Paris. It was written upon vellum in large and elegant characters, the ink of which was effaced with great care to make room for the works of Ephrem the Syrian, a writer of some note in the sixth century. The original characters are, however, in many places legible under the writing of Ephrem's Works. This, which Griesbach calls a most ancient and excellent manuscript, lay for many years unnoticed, and was first discovered by Dr. Allix in the beginning of the eighteenth century, since which time it has been repeatedly and accurately examined by the learned, and perticularly by Westein. The Ephrem manuscript is of high antiquity, at least of the seventh century, and probably much earlier. It originally contained the whole Old and New Testament, but many leaves are lost; the rest are tacked together in great disorder, and many passages are totally illegible.

Besides these, about twenty other manuscripts, in large letters, of different portions of the New Testament have been collated, and some hundreds in small characters, many of which are in high estimation. But those described above are of the highest antiquity and repute.

Sec. V.—Means of correcting the Received Text continued.—Ancient Versions.—Ecclesiastical Writers.—Critical Conjectures.

2. The Received Text is corrected by the assistance of the ancient Versions.

The Christian Religion having been rapidly propagated through all nations, the writings of the Apostles and Evangelists were soon translated into different languages, and many of these versions are still extant.

Every new version became an additional security to the text. It is not to be imagined, whatever might be the inclination of some individuals, or of particular churches, to corrupt the Scriptures, that all churches of all nations would agree in the same interpolations or omissions. Some of the countries where christianity was professed were beyond the limits of the Roman Empire: and it is not to be believed that the christians of these countries would suffer their versions to be altered, to conform to the peculiarities of the church of Rome. The general agreement, therefore, of the ancient versions with the Greek copies which are now extant, forms a very strong presumption in favour of the genuineness of the books of the New Testament. Nevertheless, as the Received Text is not perfectly correct, the ancient versions are often of singular use in discovering the true reading of a doubtful passage.

They are sometimes preferable even to manuscripts themselves; for some of these versions were made from manuscripts which were more ancient and more correct than any which are now extant. They are not all of equal value, some being of greater antiquity, and more correctly translated than others. Some indeed are not original versions, but are merely translations of preceding versions.

Of all the ancient versions the Syriack is reckoned to be of the most remote antiquity and of the highest authority. There are two Syriack versions. The most ancient and valuable, called the Peshito, was brought into Europe A. D. 1552, and printed at Vienna at the expense of the Emperour Maximilian. It contains only those books which according to Eusebius were universally acknowledged; together with the Epistle of James: and it is in general use among the Syrian christians of every sect. These are strong presumptive evidences of its great antiquity.

A later Syriack version, more literal, but less elegant, was made in the sixth century under the inspection of Philoxenus, bishop of Hierapolis, from whom it is called the Philoxenian Version. An edition of this was published at Oxford by Professor White, A. D. 1778.

Two very ancient versions, of the New Testament, of high reputation, in the old Egyptian language, for the use of the christians who abounded in Egypt, are still extant. One is called the Coptick, the other, the Sahidick. The former is the dialect of the Lower, the latter of the Upper Egypt. The Sahidick version has never yet been published. Two valuable manuscrips of it are in the British Museum, from which some curious readings were extracted by the late Dr. Woide, who conjectures that this version was made in the second century. The Coptick version is still read in the churches of Lower Egypt, though it is not understood. It is accompanied with an Arabick translation which is more intelligible to the hearers.

The Ethiopick version is used in Abyssinia. It contains the whole of the New Testament, and is supposed to have been made in the fourth century. It agrees with the Alexandrine edition. This version was first published at Rome, A. D. 1548, by three Ethiopian editors. They had a very imperfect copy of the book of the Acts, the chasms of which, that is, as they acknowledge, the greater part of the book, they supplied by translating from the Greek and Latin into the Ethiopick. Similar liberties have probably been taken with other books, which greatly impairs the credit of the version; of which, if a genuine copy could be obtained, the authority would be very high. Mr. Bruce the celebrated traveller brought over a copy of the Old Testament, but he could not succeed in procuring the New.

Many Arabick version sare extant, but it is believed that none of them is of greater antiquity than the seventh century. The Armenian version was made in the fifth century: it would be of great value, if geuuine copies could be procured, but those which we have are notoriously corrupted from the Latin.

There are many Latin versions of the New Testament, some of which are of great antiquity, and are full of barbarisms. By order of pope Benedict XIV. A. D. 1749, a magnificent edition of four of these versions was published at Rome in four folio volumes. These are sometimes called the Italick versions, to distinguish them from the Vulgate.

The Latin Vulgate version was made by Jerome in the fourth century, by order of pope Damasus. Jerome was well qualified for the office by his abilities, learning, and industry: he performed it with great care, and completed his undertaking A. D. 384. This translation was very generally received and read in the Latin churches. The council of Trent pronounced it to be authentick, and ordered it to be used wherever the Bible was publickly read, and in all disputations, sermons, and expositions. In pursuance to an order of this council a pompous edition of the Vulgate was printed at Louvain A. D. 1573. Sixtus V. published a new edition A. D. 1590, which he declared to be the authentick Vulgate, and that it was to continue for ever: notwithstanding which his successor Clement VIII. published another edition very different from and in some passages contradictory to that of Sixtus: this he asserted to be the only authentick copy:—a difference of judgment which exposed the pretensions of the popes to infallibility to the sarcastick animadversions of protestant writers.

The protestant divines of the sixteenth century under-rated the value of the Vulgate version, from opposition to the papists, who were too blindly attached to it. The truth is, that the Vulgate is found in its most important various readings to agree with the most approved manuscripts, and with the ancient versions of the best authority; so that the character of this version has risen greatly in the estimation of modern criticks.

3. The Received Text is corrected by comparing it with quotations from the New Testament which occur in the works of the ancient ecclesiastical writers.

These quotations are very numerous in the writings of the Fathers from the second century downwards, and are of the greatest use in rectifying the text of the New Testament.

It ought, however, to be remembered that these writers sometimes quoted from memory, and sometimes merely by way of accommodation; in which cases they often quote loosely and inaccurately, and their citations are of little use. These citations therefore are of the greatest value when they profess to quote from manuscripts which lie before them, and especially if they criticise or comment upon the text itself. And in disputed passages this is sometimes the only criterion by which we can judge how the text was read by the author who cites it. For the editors of the works of the Fathers have sometimes taken the liberty to alter the readings of the author whose works they publish, to make it correspond with the Received Text. Thus in the works of Gregory Nyssen, the printed text reads 1 Tim. iii. 16. "God manifest in the flesh;" whereas it is evident from his comment, that the word *God* was not in his copy; nor is it found in any ecclesiastical writer till the sixth century.

With these limitations, quotations from the New Testament which occur in the works of ancient ecclesiastical writers are of the highest value and authority: for they quoted from manuscripts of more remote antiquity than any which are now extant: so that their authority in favour of a various reading is sometimes paramount to every other.

The ecclesiastical writers sometimes cite as scripture, texts which are not to be found in any manuscript or version now extant. On the other hand, their silence with respect to

some disputed texts is a demonstration that such texts were not in their copies. That 1 Tim. iii. 16. "God manifest in the flesh," and 1 John v. 7. "There are three that bear record in heaven," &c. were never cited by any ecclesiastical writer before the fifth or the sixth century, notwithstanding the vehemence with which the Arian controversy was conducted, is a full proof that these texts were not to be found in any manuscripts then existing, and, therefore, that they are certainly spurious.

The works of those writers who are called hereticks, such as Valentinian, Marcion, and others, are as useful in ascertaining the value of a reading as those of the fathers who are entitled orthodox : for the hereticks were often more learned and acute, and equally honest. Citations from scripture even in the works of the ancient enemies of christianity, such as Celsus and Porphyry, also have their use. They show what was the common reading in their time.

4. Attemps have been made to correct the Received Text by Critical Conjecture.

This is a remedy which ought never to be applied but with the utmost caution, especially as we are furnished with so many helps for correcting the text from manuscripts, versions, and ecclesiastical writers. This caution is doubly necessary where the proposed emendation affects a text which is of great importance in theological controversy ; as the judgment of the critick will naturally be biassed in favour of his own opinions. It ought perhaps to be laid down as a general rule, that the Received Text is in no case to be altered by critical, or at least by theological conjecture, how ingenious and plausible soever.

Nevertheless there is no reason why critical conjecture should be entirely excluded from the New Testament, any more than from the works of any other ancient author ; and some very plausible conjectures of no inconsiderable importance, have been suggested by men of great learning and sagacity, which to say the least, merit very attentive consideration. See particularly John i. 1 ; vi. 4 ; and Romans ix. 5.

For the Anthology.

ORIGINAL LETTERS ;

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN THIS COUNTRY.

LETTER TWENTY-THIRD.

Rome, Nov. 14, 1808.

My dear Friend,

You will perceive that I now address you from the *proud* mistress of the world, as her citizens once proudly and justly called her. My progress has been not only rapid, but much more so than I either expected or wished. On my arrival at Bologna, I had the great mortification to find all intercourse with Tuscany prohibited. The reports which had prevailed as to the existence of a malignant fever at Leghorn, were but too well founded ; and a cordon of troops most effectually checked our hopes of seeing

our friends at that place. Unfortunately, all my letters were either for Leghorn or Naples. Thus I found myself without friends, without letters, with a scanty supply of money, in a foreign country, whose language I very imperfectly understood. I was compelled either to push on to Rome or to return to France. I determined on the former, were I shall remain till I can receive assistance from my friends.

Before I give you a detail of my interesting tour through the Papal dominions, and of the objects which have arrested our attention in Rome, I think it best to go back to Milan, to which place, if I recollect right, I had conducted you. Milan, the third city of Italy, in point of population and importance, is inferiour to none of them, except Rome, in antiquity. It has always been the capital of the Milanese, one of the richest parts of Lombardy, which is itself the garden of Italy, and indeed of Europe. It has successively been the prey of the various powers of Europe, and has followed the fate of the nations to which it has been subject. The house of Austria had however held it for three or four centuries past, until the French, in that revolution which has shaken Europe to its centre, wrested it from that ancient and powerful house, and, under the name of a new republick which it has created in Italy, holds it in fetters the most ignominious. The Italian Republick, (for so it is called) consists of the fairest and finest portion of Italy, which, with the semblance of independence, is really a province of France. It is said, that its subsidy to France is 14,000,000 livres, and it is *certain*, that the General and *Commander in Chief of the Italian Republick* is at the same time a French General, being no less than the celebrated General Jourdan.

Milan is not an elegant or well built city; it much resembles the cities of France, and has not that air of elegance and taste, for which most of the cities of Italy are distinguished; being situated in a plain well watered with numerous rivers, they have been enabled to surround it with canals, which having a rapid current, contribute to its salubrity, and facilitate its commerce. Its theatres are vast and elegant, and the lovers of opera declare, that the performances are delightful. We went to the opera, twice; but not being virtuosos, after yawning and gaping for an hour or two, we retired, determined for the future to trust the judgment of the more enlightened as to the excellence of Italian musick.

One thing I must commend in the Italian opera houses, and which I think proves that even the refined Italians cannot endure forever the delights of their own musick, and that is, the convenient arrangement of their own boxes. They have elegant silk curtains in front, which they occasionally drop, and take a game of cards, conversation, supper or other refreshment, and only come forward when a favourite performer is upon the stage: thus there are thirty or forty different parties talking or supping at the same moment in the theatre, and it is only when some distinguished *Eunuch* or some accomplished female singer are performing, that you find a general attention to the piece. There is one thing in the economy of the city of Milan peculiar to it and worthy of imitation. In the middle of the street, and also just at the ordinary distance of the wheels of a carriage, are neatly arranged flat pavements, so that the two wheels constantly

run upon them without the least noise or jolting motion: a carriage in Milan would last as long again as in any other place, and the pleasure of riding is infinitely increased.

But the most interesting object in Milan is its Cathedral: it is, next to St. Peter's at Rome, the largest in the world; it is wholly built within and without of white polished marble; it has been upwards of 300 years in building and is yet incomplete. Its chief peculiarity is the number of its statues. Mr. Addison, who saw it about a century ago, computes them at *eleven thousand*, and they have been adding to them ever since: some of them are celebrated and most of them of respectable workmanship. The bas reliefs relating chiefly to the different parts of ecclesiastical history are beautiful: on the whole, the building is august and sublime; its size is imposing; the infinitude of the statues astonish you; and when you reflect, that, since successive generations have laboured in the erection of it, and now slumber in peace, while it is yet unfinished, it produces a combination of ideas and feelings, which approach to my notion of the sublime.

There is nothing else in Milan worth notice, except a number of fine churches, which you find in every city of Italy, and of the splendour of which I should vainly labour to give an American any idea.

The most magnificent architectural decorations of our country are insignificant, are mean, are truly despicable, compared to the sumptuous, and shall I say *vain*, extravagance of Italian architecture. The celebrated picture of Leonardo da Vinci of the last supper, the admiration of the world for four centuries, is now in its last stages.—I am happy that I saw it even in these. The attitudes are fine, though the colours are almost effaced. But I find from my own experience, that a taste for the fine arts is not natural, it must be acquired, and it can only be obtained by studying the best models. I find myself frequently deceived, when judging according to what I thought a good natural taste.

From Milan we made a little detour to see *Pavia*, for many centuries, the residence of the Lombard Kings, who were the successors of the Roman Emperours, and of course, during that time, the capital of Italy. It has since been celebrated by the defeat of Francis I. who was here made prisoner; and by its University, one of the most famous in Europe.

It has all the marks of decayed grandeur; but it is now small and insignificant compared to its former splendour. Its university is still respectable and well supported.—The buildings are large and elegant. Its anatomical school and collections are admirable, and its collections of natural history inferiour to very few in Europe. We passed some pleasant hours in viewing these curiosities, and I could not help reflecting, and blushing as I reflected, how much we are behind Europe in the *fine arts*, *in the sciences*, and in establishments which contribute to their perfection. There are nearly twenty Universities in Italy, *and each of them* has collections of natural history, superiour to all the *publick and private* collections in the United States.

In addition to which, in every great city here, there are twenty private collections shown for money, superiour to those of any of our publick seminaries. It is not that

they are so much richer or more populous, but we want the taste.

Although I feel an ardent desire to arrive at the description of this most magnificent capital, as much distinguished by its present splendour as by its ancient greatness, this city, destined, I fully believe, from climate or some other unknown cause, to be the nusre of genius and the patroness of the fine arts, yet I think it proper to detail my tour though Italy, because, although you may find this country better described by many writers, yet my self love flatters me with the belief that you have never before been so interested in descriptions of this sort. There is something in the recital of those whom we know intimately, that seems to bring objects nearer to us, and to make us in some degree spectators of the scene.

Parma, for many years the inheritance alone of the royal family of Spain, who exercised sovereignty under the title of Duke of Parma, is placed in that most beautiful of all plains, Lombardy, watered by the finest rivers in the world, intersected with canals which carry refreshment to every portion of this thirsty soil. It is not to be wondered at, then, that Parma should produce the finest cattle, and most delicious cheese, famed in every portion of the world. It is a fact which may be relied upon, though contrary to received opinion, that, as no country is richer, so none is better cultivated than this part of Italy. Because the Campania of Rome, and those parts of Italy most observed are now neglected and barren, unobserving or hasty travellers have represented Italy as being generally ill-cultivated, and the people as idle. But I can positively state, from my own observation, that Lombardy, the largest portion of Italy, is the best cultivated of any part of Europe, not excepting Great Britain, and that no people on the globe are more industrious. Why then are they not rich? The answer must be sought, and will be found, in political causes. Fourteen millions paid to France, an expensive government at home, numerous and most extravagant ecclesiastical establishments: these are the causes. To which we may add, that the lands are owned by lords, or by religious houses, the rents spent in supporting persons in celibacy and idleness, or in useless decorations of churches, and the poor labourer receiving but the remnant after all these drains. These are the natural and obvious causes of the poverty of the inhabitants, notwithstanding the fertility of the soil and their extreme industry. It is generally supposed, that Buonaparte will establish in Italy the two brothers, whom he has not provided for in the Senatus Consultum; that he will make Jerome, Duke of Parma; and Lucien king of Lombardy. Time will shew.

Parma is a beautiful, and has been a magnificent city. Its theatre was the largest and noblest in Europe: Its remains which you now see, excite astonishment. It is three hundred feet long and proportionably wide. They were enabled to give naval combats on the stage with tolerable dignity. Its academy of sculpture and painting are still respectable, and its library is extensive and rare. A number of Fresco paintings of the great Correggio adorn this city. I cannot give you a better idea of the merit of one than by saying, that, having painted for his relation a picture of the Virgin, it became so celebrated among the Catholicks, that the presents made to the picture soon enabled them to buy the house in which it was placed, and to convert it into

a church, where we had the pleasure to visit this celebrated piece. If it had not acquired this reputation, I should not have thought it superiour to several which I have seen.

From Parma you pass to Modena, through the plain of Lombardy, with the Appenine mountains on your right, in full view. Modena is also the capital of another little state of Italy, now amalgamated into the Italian Republick, one of the creatures of the late revolution. It has nothing at present worthy of notice. Soon after quitting Modena, you reach Bologna, once a part of the papal territory, but which this same revolution has wrested from the Pope, for the benefit eventually of Buonaparte's brother.

Bologna, next to Rome and Florence, is one of the most splendid cities of Italy, more especially in relation to the fine arts. But as I deferred my visit to these objects till my return from Rome, when I shall be obliged again to pass through this city, I shall only notice the celebrated fountains by John de Bologna, one of the few celebrated sculptors of the later ages. Let me here remark, that, whether from the heat of the climate or from some other cause, all the Italians are more attentive to the supply of their cities with water, than any other people in the world. As early as the time of the Romans, they were as much distinguished by those, as by their valour or success. The Appian, Titan, Agrippan aqueducts, have been for ages the wonder of the world. Wherever they extended their arms, you find traces of their magnificence in this respect. It is, to be sure, an inconceivable luxury in a hot climate, to have baths, fountains, lakes, jets d'eau of the purest water, murmuring, and in some instances, rushing through the streets. These fountains are generally introduced in every publick square, have been ornamented and beautified at an incredible expense. The first artists have been employed in seconding the beauties of nature, shall I not say in rivalling them, by the wonders of art.

The fountain at Bologna, which one may gaze at for hours with delight, and which has delighted and ravished connoisseurs for ages, is a *Neptune*, in bronze, of dimensions larger than human, of a countenance and mien worthy of the ancient idea of a Sea Divinity, with one hand grasping the trident, the other outstretched, commanding the sea-nymphs, tritons, and other monsters of the vasty deep to pour forth their treasures, which they submissively obey. It is a noble exhibition of human talent.

Not being permitted to pass by the way of Florence, on account, as I now suppose, of the passage of the Pope, who has gone to crown his Most *Christian* Majesty, the Emperour of the French, we took the course of the Adriatick, and passed by Ancona. The first object worthy of our notice at this route was the celebrated river Rubicon, from which, and from the anecdote connected with it, has grown up an adage, *he has passed the Rubicon*. This *very little* river, now called the Pisatello, was the ancient boundary between Italy and Cisalpine Gaul, and the senate passed a decree, " that any General, or armed man who should pass this river in arms, should be deemed an enemy to the Republick, and (what they considered the highest punishment) that his household goods should be removed." Cæsar, when he resolved to crush Pompey and the senatorial party, marched from Gaul,

where he had been waging a glorious war, and when he arrived on the banks of this river, he is related by some historians to have stopped and hesitated, whether awed by the imperious prohibition of the senate or restrained by a sense of the horrours of civil war, is uncertain. He however resolved—he passed the Rubicon—and Rome lost her liberties. Connected as it is with the history of the greatest nation the world has known, it is very interesting. Authors dispute about the position of this river, but as they all concur within a few miles, and as we passed both of the two rivers between which the contest lies, I am easy and do not meddle with the dispute.

Rimini is an ancient city, celebrated in the time of the Romans. It has a beautiful bridge erected by Augustus, forty years before our christian æra, which is still in perfect order, and a triumphal arch erected to the same Emperour, which serves as a gate to the town. I beg you will not get tired of Roman antiquities, for I shall give you a volume of them, of which what you have yet had is not even a prototype.

For the Anthology.

SILVA No. 45.

Hic ver purpureum; varios hic flumina circum
Fundit humus flores. VIRG. 9 EC. 9.

BIOGRAPHY.

One of the most interesting departments of literature, when the subjects of it are marked by peculiar traits of character, and uncommon excellence in learning, or in any of the dignified pursuits of life, has deservedly fallen into some disrepute, partly from its extension to those who were remarkably eminent for nothing, and partly from the manner in which well meaning men have compounded a *farrago libelli* upon a prince or a poet, an admiral or a player, a fine gentleman or a rustick, professing equal affection for the memory of their friend, and equal submission to the calls of the publick. But where is the biographer, that a man of common pride would select, to exhibit him to the publick, when he can no longer speak for himself? He would not probably choose the male or female gossip, who would gravely relate how many cups of tea he drank at a sitting, by what diminutive titles of endearment he addressed his wife, how many men he had called fools, and how often he himself had appeared like one, when reposing in the confidence of friendship. He would be as little disposed to fall into the hands of one seized with that epistolary *mania*, which leads an author to arrange into an indiscriminate, a continuous and chronological mass the letters of his friend, whether addressed to a mistress or a critick, to a buffoon or a confessor. Almost as reluctantly would he be at the disposal of any of those dry metaphysicians, who lose sight of the man in the analysis of his works, and leave the reader at last in doubt, whether he has been perusing the *life* of a litera-

ry man, or a review of his productions. If I have not supposed a cause for complaint that does not exist, it follows, either that the proper subjects of biography are few in number, or that the qualifications for this sort of writing are seldom combined in a single author. I believe that neither of these conclusions is far from the truth. The lives of industrious men are made up of few incidents; and, in general, if the scholar has left any memorials of his acquirements in learning, if the statesman and warrior are rescued from oblivion in the political history of their country, if the divine lives in the discourses that he has committed to the publick, and the lawyer is recognised in the volumes of the reporter, all the security for their fame is obtained, which they have a right to demand, and what remains to be done may be safely intrusted to the compilers of biographical dictionaries, in which the time of their birth and their death, and an account of their writings and their actions may be included in a few comprehensive paragraphs.

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A CRITICAL DANCE.

The celebrated Scaliger thought he had discovered the manner of executing the ancient Pyrrhick dance: and in his enthusiasm for antiquity, he danced it, armed cap-a-pied before the Emperour Maximilian and his court. A singular exhibition for a grave critick and commentator!

.....

BUCHANAN.

There is something very amusing in the prejudices of this writer. In his opinion, all Catholicks are devils, and Popes and Cardinals too depraved even for the mansions of the wicked. Where he had *just* cause for censure or praise, he exaggerates beyond all bounds. Take the following verses as an example:

"*The counterfeit presentment of Two Sisters.*"
MARIA REGINA ANGLIÆ.

Sum Marie, malè grata patri, malè grata marito;
Cælo invisa, meæ pestis atrox patriæ.
Nulla aberat labes; nisi quod fuit addita custos
Fida pudicitiæ forma maligna meæ,
In Elizabeth, Angliæ Reg.
Cujus imago Deæ, facie cui lucet in una,
Temperie mixta, Juno, Minerva, Venus?
Est Dea, quid dubitem? cui sic conspirat amicè
Mascula vis, hilaris gratia, celsus honos;
Aut Dea si non est, Diva est quæ præsidet Anglis,
Ingenio, vultu, moribus æqua Deis.

.....

BREAKFAST.

Without attempting to settle, if it be question, which, as being more restorative, is the preferable meal, breakfast or dinner, the latter, I confess, is less grateful to me than the former.

The fumes of the tea-pot or coffee-urn, and even the lazy volumes, which steam and curl from a full, mantling bowl of chocolate, seem, if such heathenish allusions are allowable, like morning incense offered to the Lares. And if the olfactories of these chimney-corner deities are as grossly sensible as my carnal nostrils, they keep banquet on such sacrificial vapours with more delight than they listen to the crick..'s musick, when they dance a saraband on the hearth, or celebrate their revels in the Rumford.

METAPHYSICKS.

To what absurdities cannot the human mind be reduced! I have now before me a ponderous volume of metaphysicks, in which, among other subjects of equal importance, there is a book on the nature of Angels. It is divided in the following manner. 1. Whether Angels are a substance? 2. If a substance, whether corporeal or incorporeal? 3. Whether the substance of Angels is simple or compound? 4. Whether two or more Angels can be in the same place at the same time? 5. Whether the thoughts of Angels can be diminished? 6. Whether the union of degenerate Angels with fallen man would produce Devils? On the fourth topick, the author gravely decides in the affirmative; but the fifth he thinks can be determined only by experiment. The introduction to these absurdities is at least as ridiculous. "Rodolph Goclenius, a most acute philosopher, and by far the greatest man of his age, dedicates this work to his liberal readers."

We may smile at the vanity and absurdities of our fathers; but have we not their parallel among ourselves? They reasoned on the nature and properties of matter and spirit; we deny their existence. They went beyond the limits of their understanding; we arrogate to ourselves the faculties of omniscience. They were the disciples of Aristotle; we of Hume.

.....

GENERAL WASHINGTON.

The following lines in praise of this immortal man are extracted from a poem not much known in this country, entitled "Lewesdon Hill," by the Rev Mr. Crowe:

——————And blest are they,
Who in life's toilsome journey may make pause
After a march of glory: yet not such
As rise in causeless war, troubling the world
By their mad quarrel, and in fields of blood
Hail'd victors, thence renown'd and call'd on earth
Kings, heroes, demigods, but in high heaven
Thieves, ruffians, murderers: these find no repose:
Thee rather, patriot conqueror, to thee
Belongs such rest, who in the Western world,
Thine own delivered country, for thyself
Hast planted an immortal grove, and there,
Upon the glorious mount of liberty
Reposing, sitst beneath the balmy shade.

.....

CALVIN AND SERVETUS.

As the conduct of Calvin towards Servetus has been lately the topick of conversation, and as the cruelty of this great reformer has been denied by some of his admirers, I have endeavoured, though without success, to ascertain the truth from authentick history. Gibbon, however, who was well read in ecclesiastical history, but whose prejudices ought surely to weaken the authority of his opinions, has the following passage:

I am more deeply scandalized at the single execution of Servetus, than at the hecatombs, which have blazed in the Auto da Fès of Spain and Portugal. 1. The zeal of Calvin seems to have been envenomed by personal malice, perhaps envy. He accused his adversary before their common enemies the judges of Vienna, and betrayed, for his destruction, the sacred trust of a private correspondence. 2. The deed of cruelty was not varnished by the pretence of danger to the church or state. In his passage through Geneva, Servetus

was a harmless stranger, who neither preached, nor printed, nor made proselytes. 3. A Catholick inquisitor yields the same obedience which he requires, but Calvin violated the golden rule of doing as he would be done by.

The historian refers to the article SERVET in the Dictionaire Critique of Chauffepiè, as containing the best account of this shameful transaction.

See the Decline and Fall, vol. 10, p. 191, in notis.

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PREFACES.

ONE of the essential improvements in book making, invented by the moderns, is the art of Prefacing. The most striking advantage in this discovery is, that on any given subject a larger book may be written with the same ease, as formerly a smaller one. When a man, whose ambition leads him to the glorious career of literary fame, has projected his book, and finds his materials too narrow for the bookseller's demand of pages, where could he turn for relief, did not a needful Preface at once fill the volume, and honey the edge of the sometimes bitter, and oftener insipid cup with a drop of modesty and another of flattery. "Gentle reader!" there is magick in the sound: it persuades every candid man to be what he beholds.

Fair befall the memory of the man or the set of men, that invented the glorious muster-roll of Dedications, Prefaces, Advertisements, Remarks, Preliminary Notes and Annotations, whether critical, historical, or philological, together with the rearguard of index, appendix and table of contents. I consider that man as little better than beside himself, who, when the patterns of these useful and ornamental swaddling clothes are cut to his hands, sends forth his bantling into the world shivering in nakedness. To be sure the day has past, or, rather, in this country it never arose, when a dedication was worth to its author a suit of clothes or even a sumptuous dinner; but no one can prevent it from occupying its stated portion of letter press: this expedient no malice of enemies can render abortive.

Useful as prefatory writings are allowed to be, they are not the least difficult of composition. Some men have a peculiar talent for them; and Johnson, the great literary Hercules, is known to have twirled the distaff in this way with remarkable dexterity. Having lately discovered in myself a considerable talent for the manufacture of this article, I have prepared in conjunction with another member of the society, who is equally adroit, a machine for this purpose, by which we propose shortly to supply the publick with the article in all its various forms at an easy rate and short notice; and have actually on hand:

Dedications of various forms, with blanks for the name and title.

English Prefaces to Latin authors, and Latin Prefaces to English authors, with a few in the Choctaw, and Cherokee for the use of Indian Representa ives.

Prospectuses for journals literary and political.

N. B. This article is in great demand, and is warranted free from grammatical mistakes.

Historical introductions, containing from two pages to any number of volumes.

Answers to committees requesting a copy for publication, for the use of July Orators: likewise a few whole orations with and without meaning: any quantity of figures can be inserted at short notice.

We have also: Poetical Epistles Introductory, more or less than twelve pages.

Imitations without resemblance, and resemblances without imitation.

Messages for those that can understand them.

Two hundred quires of sonnets, epistles, and acrosticks panegyrical.

A few choice Reviews with proper blanks to be supplied by the purchaser.

.....

RAPHAEL MENGS.

Extravagance will excite a degree of ridicule, even on occasions, which call forth pity and sorrow. The father of Raphael Mengs had twenty-two daughters, and one son, of course this celebrated painter had *twenty-two aunts*, who all died of the plague at one time, when the city of Prague in which they lived was afflicted with it.

.....

COMMENTARY.

In Psalm CXX. David enquires "What shall be done unto thee, thou false tongue? Sharp arrows of the mighty, *with coals of juniper*." If the following observations of an old Commentator are true, they are worthy of preservation. "In fontibus Hebræis," says he "lingua hæc virulenta et dolosa, nominatim comparatur carbonibus juniperorum, scribunt autem de materia juniperi accensa, quòd mirum in modum adurat, et ignem vel ad integrum annum foveat, modò cinere cooperiatur. De eadem Plinius scribit, quòd serpentes ipsam fugiant, ideoque etiam homines eò tutiùs sub ea quiescere possent, quod de Propheta Eliâ perhibetur 1, Reg. 19, 4."

CUI BONO.

This celebrated phrase is commonly understood by us to signify, "to what purpose." *Cui* is considered as agreeing with *bono*, and the phrase equivalent to, "what advantage is it?" Bayle, however, in the article LUCIUS CASSIUS, has examined the question, who was the author of this phrase: and from the following passage, which he quotes from Cicero, Orat. pro Rosc. Am: it would seem, that the construction at least has, in modern times, been misunderstood. "Lucius Cassius ille, quem populus Romanus verissimum et sapientissimum judicem putabat, identidem in causis quærere solebat, CUI BONO FUISSET." Which Bayle thus renders: "L. Cassius, he whom the Roman people esteemed to be the best and wisest of Judges, was wont, upon causes, to inquire, WHO IS TH GAINER?" In this translation he is justified by the following note of Grævius upon the phrase: "Hujus autem locutionis *cui bono fuerit*, hæc est sententia, cui homini, aut rei hæc res fuerit bono, hoc est profuerit." The meaning amounts to nearly the same thing, whichever way it is construed.

But to illustrate this shade of difference, take the following: If any man, after reading this article, should ask in the common acceptation of the phrase, cui bono sit? the proper answer would be "none." If he should use the phrase as it has been explained, the proper answer would be "no man." In this case I think even Lucius Cassius would be puzzled, to find his maxim of any use.

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THESIS.

A friend of mine, lately visiting

at a neighbouring College, was presented with a large sheet of printed paper A few days since I was sitting amid the fumes of a social segar, when he took it from his pocket, and, with expressions of surprise, demanded of me, why it was dedicated to the Governour : Is it usual to trouble his Excellency with exercises of bad Latin prepared for correction ? Bad Latin, said I, not without irritation, for I saw at the first glance it was the Commencement Thesis, bad Latin, my friend ! this paper contains the deliberate wisdom of ages, condensed by the wisest youths of ourseminary, and corrected by their sagest insructors. In this are collected and arranged those maxims, that ancient philosophers would have died to know. Here we are annually told, that logick is an art, and that Metaphysicks is a science ; that the magnet attracts ferruginous substances, and that they in turn imbibe attraction from the magnet ; that the moon collects the tides ; and that the product of the extremes is equal to the square of the mean. And shall a prying grammarian come, and tell me of concord, and government ; of classical arrangement, and pure Latinity? When my breast is swelling with deep draughts of science, shall he cut me down with a rule from Adam, or an example from Cicero ? I found by the contortions of my friend's countenance, that I was insensibly growing warm, and desisted ; but I thought I could see, that he still retained a bias from some obsolete notions, derived from Lilly, and Ainsworth.

For the Anthology.

ACCOUNT OF THE ESTABLISHMENT FOR NATURAL HISTORY, IN CAMBRIDGE, MASSACHUSETTS.

Boston, Nov. 20, 1808.

TO THE EDITORS OF THE ANTHOLOGY.

Gentlemen,

Your valuable publication being devoted to the interests of science and literature, I presume it will be acceptable to have a short notice of the professorship of natural history, lately established at the university, Cambridge.

It had been long perceived and lamented by the friends of natural history, tha this delightful and indeed useful branch of knowledge received no considerable encouragement in our places of education or in the country at large. In our university, the academick laws of course exacted a partial attention to the science, from candidates for medical degrees. A limited number of the under graduates also attended a very pleasing course of lectures on the more interesting and striking views of nature, which had for some years been delivered by one of the medical professors. No provision, however, was made for systematick instruction, for a complete cabinet, (although a valuable collection of minerals had been obtained) and there was no botanick garden. The college library was almost destitute of books on these

subjects. If any student had a strong natural taste for these pursuits, the university afforded him but scanty means of indulging his genius.

Hence it happened, that our state offered but two or three examples of individuals, possessed of any respectable portion of knowledge in natural history. Impressed with these mortifying truths, a few publick spirited gentlemen, and among the rest the trustees of the Massachusetts society for promoting agriculture, apprised of the intimate connexion between every branch of natural history, but more especially botany and the improved cultivation of the soil, determined to set on foot a subscription to raise a fund for establishing a professorship of natural history with a botanick garden, a cabinet, &c. connected with the university in Cambridge.

The affluent class of the citizens in this commonwealth, especially in our seaport towns, are distinguished for their liberality in the promotion of honourable and useful publick undertakings On no occasion have they more evinced their desert of this encomium, than on that now mentioned. Within a short time, the sum of thirty-one thousand dollars was raised by private donations. The legislature of this state, honourably seconding the patriotick views of individuals, granted a township of land to the trustees of t Massachusetts Agricultural Society, to be applied under their direction, to the benefit of the new institution. Among the liberal benefactors to this institution should also be mentioned the late excellent Mrs. Bracket, of Portsmouth, N. H. widow and sole devisee of her husband, the Hon. Joshua Brackett, M. D who bequeathed three shares in the capital stock of the Massachusetts Bank : a testimonial of her love of science, as well as of her particular respect to the professor.

The subscribers having agreed upon the constitution and statutes of the professorship and appointed a committee to procure a scite for the garden, committed the whole concern to the corporation of the college and the visitors of the establishment, reserving to themselves the right of nominating the first professor. In pursuance of this reservation they chose William Dandridge Peck, Esq. the first professor, and in the spring of 1805, he was duly inducted into office. They were led to this election by knowing that Mr. Peck, having been graduated at our university in 1782, had, from within a few years of that time till that of his election, been very much occupied with the study of natural history, and particularly of botany and entomology. It was his favourite pursuit. Decided specimens of his skill, accuracy, and taste had been made publick, particularly in the printed papers of the Massachusetts society for promoting agriculture. His known exactness and patience in his investigations, his enthusiasm for the science and his acquisitions joined to other qualities adapted to the office, pointed him out as a person calculated to stimulate and assist the researches of our youth in this hitherto unexplored field of knowledge.

An institution of this nature being new in our country, it was deemed important, that the professor should avail himself of the information to be derived from a survey of similar establishments in Europe. The visitors accordingly requested him to cross the Atlantick for this purpose, and made a suitable provision for his voyage, and his expenses

during his absence. In compliance with this request, Mr. Peck has visited Great Britain, Sweden, Holland, and France; has examined their principal establishments for natural history; and formed acquaintances and settled correspondences with the most distinguished naturalists, and friends and patrons of the science of nature in those countries. We are authorized to say, that these gentlemen received an impression from their knowledge of Mr. Peck, honourable to the country and himself; and promising benefit to the institution he is to conduct. To these great benefits derived from the professor's visit, may be added the collection of a large number of rare and valuable books in various branches of natural history, obtained by purchase and donation. How much his presence and personal attention must have contributed to this object, can be duly appreciated by those only, who have attempted to form a library of natural history.

For the formation of a garden, a finely situated and beautiful piece of land, about half a mile West of the college edifices, was purchased by the subscribers; to which Andrew Craigie, Esq. with honourable munificence has added another tract adjoining; making the whole scite for the garden upwards of seven acres. This area is much larger than that of many of the gardens annexed to European universities, and abundantly sufficient for the cultivation and exhibition of all our indigenous plants, shrubs and trees, and any desired number of exoticks. Considerable progress has been made in preparing this land for the reception of plants; so that a tolerable idea may already be formed of its distribution and arrangement, and its future appearance. The professor, whose stay in Europe was protracted much longer than was expected, in consequence of ill health, is now fixed at Cambridge, and has entered upon his duties.

Notwithstanding the aid, so far given to this establishment, it is apprehended that it may languish, and the hopes and expectations of its munificent founders, be, in some measure, disappointed, unless some addition be made to its pecuniary means. The demands on the funds necessarily incident to its commencement, to the expenses of the professor's three years residence and travels in Europe, the purchase of books and of the land, to the inclosure, the preparation and the arrangement of the garden, with the advances yet to be made for the green house and requisite buildings, justify this apprehension.

I cannot however admit for a moment, that, in this publick-spirited commonwealth, any essential failure of the institution, through such a cause, will be suffered. I am confident, the same sense of duty and regard to education and improvement, which led to its foundation, will insure it further countenance and support.

Ten thousand dollars more will be amply sufficient to place this professorship and garden on a footing as respectable as those of Cambridge and Oxford, and superiour to those of Edinburgh and Leyden. It cannot be possible that an undertaking of our own, so auspiciously begun, shall languish for want of this sum in a community, which has contributed more than *twenty thousand dollars* within five years to the aid of the universities and seminaries of other states.

There are three modes by which the requisite aid to this establishment may be expected, and we doubt not it will experience benefit from all of them.

1st. By a further grant from the legislature. Their former bounty

is a pledge of their disposition to see it flourish ; and to encourage the liberality of individual citizens by publick support.

2d. By an increased subscription, either by the addition to the number of its patrons of the names of those young men, who have entered into business, and been prosperous in their affairs, since the circulation of the original subscription ; or by an enlargement of the subscription of those, who, having already contributed, are able and inclined to give full effect to their former bounty, by a moderate addition to their former contributions.

Lastly. By an attendance on Mr. Peck's course of lectures on botany ; a study interesting to various descriptions of persons, very fashionable in Europe, and allowed to ladies as well as gentlemen.

If this brief account shall be acceptable, and especially if it shall excite a favourable attention to the object, I shall be amply rewarded.

A SUBSCRIBER.

Account of a dead body, found under the porch of Christ Church, in Boston, in a high state of preservation.

MESSRS. EDITORS,

A circumstance occurred a short time since, while the workmen were repairing Christ Church, in this town, and erecting some new tombs under it, that deserves to be recorded in the Anthology. The ground under the porch at the entrance of the church was directed to be dug up, this spot having been given for the erection of two tombs.* At the distance of six feet from the surface, a grave was discovered, in which was found a coffin of hard pitch pine, commonly called the Norway pine, very little decayed, which on being opened, contained another of the same wood, very handsomely made and not at all injured ; the lid of this being lifted, showed a body wraped in tarred sheets, that on being removed from the face, presented the countenance of a man that appeared quite recently to have died ; his face was fresh and florid, as though just shaved ; the flesh hard to the touch, and every appearance of a new corpse, from a short and not painful illness ; two or three sprigs of myrtle or box, green as just cut from the stock, were also laying on the outside of the tarred sheets. Both coffins had on their lids, in brass nails, the letters I T. and a grave stone, at the head of the grave, declared the person interred there, to be a Mr. John Thomas of the Island of Barbadoes, Æt 45 years, who died 25th June, A. D. 1726, more than *eighty two* years ago. The number of persons who came to see this curious fact, from the fineness of the preservation, and the manner of it, induced the wardens to direct the coffin to be closed again and buried, which it is, at the N. E. corner of the church. The soil under the porch was a yellow clay, mixed with small stones and some gravel. Whether the body had been partially embalmed previous to interment is not known ; but the verdure of the sprigs of myrtle induces one to think it may be owing wholly to the exclusion of external air ; yet his being of Barbadoes, and such care taken of the corpse, with a

* One for the family of their late rector Dr William Walter, the other for Shubael Bell Esq. They are since completed, and the floor of the porch is now a very handsome tessalated marble pavement.

view perhaps to removal, would occasion one to imagine the intestines had been taken out, and herbs substituted. The fact is, however, as stated, and the curious may draw their own conclusions. W. W.

For the Anthology.

REMARKER, No. 38.

In dicendo, vitium vel maximum est a vulgari genere orationis, æque a consuetudine communis sensûs abhorrere. . . . . *Cicero.*

THERE is no greater proof of the small progress, which polite literature has made amongst us, than the extreme want of *taste* in our compositions. In fertility of thought, and cogency of argument, our writers are excelled by few; but in the chaste elegance of a style, at once dignified and simple, we are greatly inferiour to the authors of Europe. To say nothing of provincial barbarisms, and unauthorized combination, we are too fond of meritricious ornaments. We admire what the ladies call *hard words*. Thus instead of *becoming* and *unbecoming*, we say *decorous* or *indecorous*, and aim to *latinize* our language, to the destruction of English idiom. Our periods swell, when they ought to flow; and the most delicate of all figures, the metaphor, if not broken, is so clumsily handled by our writers, as to disgust instead of pleasing. Our orations abound in similes and comparisons, which, as we employ them, obscure rather than illustrate, and though they generally cost the writer great labour, they afford little pleasure to the reader. There is a stiffness, an elaboration, a want of ease and freedom in our manner of expressing our thoughts, which proves the pangs of parturition severe. We appear to sit down to think what we shall write, not to write what we think. We are perpetually aiming at something sublime and original, and though we may cause the *judicious to grieve*, we may be certain of pleasing the million. We substitute bombast for sublimity, and finery for elegance.

This want of taste, which is visible in all our productions, may be observed in the senate, at the bar, and in the pulpit; so that a man of refined ear will seldom hear a speech, a plea, or a sermon, in which there will not be something harsh or grating. The matter may be excellent, and even the manner not displeasing, but there will almost always be an inaccuracy in the language, which will offend the sensibility of a correct scholar. The senator instead of grounding his argument, will *predicate* it; the lawyer instead of exposing his client's cause will *advocate* it; and the clergyman will pray, that heaven may *succeed* our attempts at moral and religious improvement.

It is questionable, notwithstanding the improvements of Lowth, and the assertions of Godwin, whether they write as pure English in Great Britain, at the present day, as in the reign of Queen Anne. In grammatical accuracy modern writers may have surpast the writers of that age, but are greatly their inferiours in elegance, simplicity and natural expression. The following

passage, with which Addison closes the paper, that records his visit to Westminster Abbey, appears to me far more beautiful and striking than the pompous descriptions and gorgeous language which we find in the popular authors of more modern times : " When I look," says he, " upon the tombs of the great, every emotion of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of parents upon a tomb stone, my heart melts with compassion ; when I see the tomb of the parents themselves, I consider the vanity of grieving for those, whom me must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together."

The three great writers, who have corrupted the publick taste, are Johnson, Gibbon and Burke. They abound indeed in sublime and beautiful passages ; but the colours of their style are too glaring ; there is too much artifice, there are too many balanced sentences, there is too much appearance of labour, in the two former, to please a man of correct taste. Burke is the oracle of the modern politician, and has been justly termed the Cassandra of the French revolution. We read his prophecies with astonishment, since we have lived to see them fulfilled, and feel the magick power of his genius in the perusal of every page. But there is a strange want of taste in the style of his political writings. He borrows his metaphors, with equal indifference from the sublime objects of nature, and from the butcher's stall. He is the Shakespeare of prose, and has all the excellencies and faults of that supereminent dramatick poet.

Whilst these great writers are considered as the best models of imitation, we cannot expect, that American authors will be distinguished by dignity and grace. The energy of Johnson, without his stiffness, united with the ease and elegance of Addison, exempt from his feebleness, would go far towards forming a consummate writer. The repeated perusal of Addison might remedy the most striking defects of our compositions, by affording us a natural and easy flow of period with imagery, that has the glow of nature, not the glare of art.

Our writers seem to think, that a fine style consists in fine words, and consequently accumulate ungraceful ornaments with a lavish hand Whatever is forced, strained and unnatural, excites their emulation, and ensures their applause. A neat composition, in pure English, they would consider insipid ; as those, who are accustomed to drams, have no relish for the more simple and salubrious liquors, and as plain cookery is rejected with disgust by the palled appetite, which has been vitiated by habitual indulgence in sweetmeats, pickles and cayenne.

I shall conclude this speculation, with a quotation from Mr. Melmoth, the elegant translator of Pliny and Cicero, who illustrates my ideas of graceful writing in a manner much superiour to myself, and who, indeed, is one of the finest

writers, that I have read, in any language.

When I apply (says he) the term *grace* to compositions of genius, I would resemble it to that easy air, which so remarkably distinguishes persons of a genteel and liberal cast. It consists, not only in the particular beauty of single parts, but it arises from the general symmetry and construction of the whole. An author may be just in his sentiments, lively in his figures, and clear in his expression; yet may have no claim to be admitted into the rank of finished writers. Those several members must be so agreeably united, as mutually to reflect beauty upon each other. Their arrangement must be so happily disposed, as not to admit of the least transposition, without manifest prejudice to the entire piece. The thoughts, the metaphors, the allusions, and the diction should appear easy and natural, and seem to arise like so many spontaneous productions, rather than as the effects of art or labour.

Whatever, therefore, is forced, or affected in the sentiments, whatever is pompous or pedantick in the expression, is the very reverse of *grace*. Her mein is neither that of a prude nor a coquette. She is regular without formality, and sprightly without being fantastical. Grace, in short, is to good writing what a proper light is to a fine picture; it not only shows all the figures in their several proportions and relations, but shows them in the most advantageous manner.

As gentility, to resume my former illustration, appears in the minutest action, and improves the most inconsiderable gesture, so *grace* is discovered in the placing even of a single word, or the turn of a mere expletive. Neither is this inexpressible quality confined to one species of composition only, but extends to all the various kinds; to the humble pastoral as well as to the lofty epick from the slightest letter to the most solemn discourses.

I know not whether Sir William Temple may be considered as the first of our prose authors, who introduced a graceful *manner* into our language. At least that quality does not seem to have appeared early, or spread far amongst us. But wheresoever we may look for its origin, it is certainly to be found in its highest perfection, in the essays of a gentleman, whose writings will be distinguished so long as politeness and good sense have any admirers. That becoming air, which I realy esteemed the criterion of fine composition, and which, every reader, he says, imagines so easy to be imitated, yet will find so difficult to attain, is the prevailing characteristick of all that excellent author's most excellent performances. In a word, one may justly apply to him what Plato, in his allegorical language, says of Aristophanes; that the *graces*, having searched all the world round, for a temple, wherein they might forever dwell, settled at last in the breast of Mr. Addison!

THE BOSTON REVIEW.

FOR

NOVEMBER, 1808.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 38.

The Constitution and Associate Statutes of the Theological Seminary in Andover; with a Sketch of its Rise and Progress. Published by order of the Trustees. Boston, published by Farrand, Mallory & Co. 1808. 8vo. pp. 68.

We consider the establishment of the Institution in Andover as the most important event, which has occurred in the ecclesiastical history of our country. The ingenuity and activity of our Divines have been hitherto almost exclusively directed to *what may be called the Metaphysicks* of theology; and this field has been explored by them with an acuteness and penetration, which has never been surpassed, and perhaps never equalled. It was the labours of Jonathan Edwards, which first gave a plausible, or even intelligible statement of the distinguishing doctrines of Calvinism; and the school of divines, who take their denomination from the late Dr. Hopkins, in defending his opinions and carrying them to their proper consequences, have displayed a subtlety of disquisition, which would not have disgraced the most eminent of the followers of Aquinas. The *essential* and *practical* tenets of our religion too have been explained and illustrated by a long line of as able, and amiable, and sincerely pious men, as, considering the circumstances of our country, the world has ever seen. But in that department of Theology, which is called *critical* and *exegetical*, which has for its object, the investigation of the origin and state of the sacred text, and which brings to the illustration of its meaning, all the multiplied and important lights, which are thrown on it by Christian, Jewish, and even Pagan antiquities, we have been, to speak very moderately, a century behind the theologians of Europe. Of late years indeed the spirit of inquiry has been awakened among us, and the first advance towards improvement, has been made by a pretty general discovery of the extent of our ignorance. Whether the institution of which we speak had its origin in this discovery, we do not venture to say. But as such an institution, if conducted with only tolerable ability, must ultimately tend to lessen the evil under which we suffer, we heard of its establishment with the greatest and most unaffected delight. The question,

whether the principles of those, who founded it, were, in our opinion, free from errour, was to us of comparative unimportance. Although we are at least as confident as we ought to be, of the general correctness of the principles, we have embraced, we are far from believing, that we have such a complete exemption from errour, as to wish that they should universally prevail, without further inquiry and scrutiny. We believe, that it is among the most important reasons for the permission of the existence of so much division of sentiment among christians, to nourish a perpetual spirit of investigation and activity on the subject of religion ; and of consequence we believe it even criminal for any man to repose in the opinion, that he has arrived at the acquisition of all truth, to wrap himself up in consciousness of complete infallibility, and never to allow his quiet to be disturbed by discussion or doubt. We endeavour to keep all our sentiments open to improvement and modification from the discoveries of learning and investigation, and if it were the *only* tendency of this iustitution, to promote learning and investigation, under the influence of piety, we would join with the directors in laying the first stone of their seminary, and, from the bottom of our hearts, would pray, felix faustumque sit. We profess then, before we commence the review of this pamphlet, that we rejoice in the foundation of a Theological Academy at Andover ; we do not lament that it is directed by men, whose opinions differ from ours, and our only inquiry will be, whether the principles, on which it is established, are such, as, in any degree to impair or destroy the good, which such an institution is calculated to effect.

We are first presented with a "Historick Sketch," which, from the title page, we presumed would give us a complete account of the rise and progress of the seminary. We find, however, it gives us only an account of the "connexion between Phillips Academy and the Institution." It contains a very deserved eulogy of the munificence of the Phillips family, in which we very cordially concur. On such a subject it was scarcely possible that praise should be too extravagant. We cannot conceal our surprize, however, that in a tract, which professes so much, we should find no explanation of the appearance of a *coalition* between *two distinct bodies* of men, which the statutes disclose. The nature and grounds of it are certainly not so obvious, as to be discerned without comment, and why none is given, is to us perfectly inexplicable. We will endeavour to supply the defect for our readers, in the best manner we are able ; but as we are left without a guide, we are not secure from errour. We shall found our conjectures only on what we can collect from the pamphlet before us, and make use of no information, which we may have derived from any other quarter. With private report, when we write for the publick, we can have nothing to do.

It appears that the original design of the founders of Phillips Academy extended to affording assistance to indigent students in Divinity, and even contemplated the future establishment of a professor of theology. The liberality of the relict of the late lieutenant governour Phillips, of his son, John Phillips, Esq. and of Samuel Abbot, Esq. has carried this excellent design into full effect ; and to their donations, united to the original fund, we owe the actual establishment of the sem-

inary. To the "Historick Sketch" succeeds the "Constitution," as established under the names of these persons. From this constitution we learn that it was the *intention* of the *Founders* to endow an institution for the support and dissemination of principles *strictly Calvinistick, as they are contained in the "Assembly's Shorter Catechism."*

William Bartlet, Moses Brown and John Norris Esqs influenced by the same honourable spirit with the Phillips family and Mr. Abbot, have likewise devoted a most munificent sum to a similar object. To this second instance of splendid liberality we again give our ready and sincere eulogy Whether their donation was *originally intended* for the institution in Andover, we find nothing in the pamphlet to inform us. We however presume *not;* since, as we shall attempt to show, it is given to support very different principles, and guarded from perversion by the most jealous restrictions. It is, in short, evidently intended to establish principles, as purely *Hopkinsian*, as the other donation was to establish principles purely *Calvinistic*. We do not mean to say, that the very respectable persons who gave these donations had any other intention, than to contribute to the diffusion of pure and unmixed Christianity It cannot be imagined, that we mean the slightest disrespect to either of them, when we suppose, that the points of distinction between these sects or perhaps of any others, have never occupied a very great share of their studies It has so happened we presume, that the management of the donations of the one has been committed to those, who call themselves Calvinists; and of the other to those, who consider themselves Hopkinsians. We hold these Gentlemen therefore, as standing clear of any of the defects which this establishment may contain, and towards them we feel no other sentiments, than those of admiration of their generosity, and reverence of their piety. We leave them entirely out of the question in the observations we are about to make, and shall speak in future of the two funds under the convenient denominations of the Calvinistick and Hopkinsian.

It might perhaps be supposed, as "the Associate Statutes" make it necessary that the Professors on that foundation shall be "orthodox and *consistent* Calvinists," (page 51) that either the distinction we have made does not exist, or that the peculiarities of the Hopkinsians had been *given up* to promote the general design of the Institution. But a nearer examination of these Statutes will disabuse us of this error. We do not see that the "Associate Founders" have yielded a single inch of important ground. Every peculiar and distinguishing feature of Hopkinsianism is visible we think in their creed, though indeed concealed under a studied latitude and ambiguity of phraseology, which seems designed to adopt it to the different dimensions of the consciences of either party. These are assertions which we are aware convey a very unpleasant insinuation, and require to be supported by very indisputable proofs. We shall endeavour then to show that almost *every peculiar principle* of the Hopkinsians may be discerned in this creed, which both Hopkinsians and Calvinists have united in signing.

We shall first of all quote this creed at length, and beg our readers to compare the loose and indeterminate expressions, in which those parts which appear to touch on the differences between the Calvinists and Hopkinsians are clothed, with

the precise and unqualified decisions on the points, in which those sects differ from other Christians.

I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to those Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are three Persons, the Father, the Son, and the Holy Ghost; and that these Three are One God, the same in substance, equal in power and glory; that God created man after his own image in knowledge, righteousness. and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience all his descendants were *constituted* sinners; that by nature every man is *personally* depraved, destitute of holiness, unlike and opposed to God, and that previously to the renewing agency of the Divine Spirit *all his moral actions are adverse* to the character and glory of God; that, being *morally incapable* of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covernant of grace to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executeth the office of a Prophet, Priest, and King; that, agreeably to the covenant of redemption, the Son of God, and he alone, by his suffering and death, has made atonement for the sins of all men; that *repentance*, faith, and holiness, are the personal requisites in the Gospel scheme of salvation; that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's supper; and that a christian church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt and with devils, be plunged into the lake that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man; and man's dependence with his accountability; that man has *understanding* and *corporeal strength* to

do all, that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil, which has existed, and which *will forever exist* in the moral system, will *eventually* be made to promote a most important purpose under the wise and perfect administration of that Almighty Being, who will cause all things to work for his own glory, and thus fulfil all his pleasure. And farthermore I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will *maintain* and inculcate the Christian faith, *as expressed in the Creed*, by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office, according to the best light, God shall give me, and *in opposition*, not only to Atheists and Infidels, but to Jews, *[Papists,] Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, [Sabellians,] Unitarians, and Universalists, and to all †*other heresies* and errors, ancient or modern, which may be *opposed to the Gospel* of Christ, or *hazardous* to the *souls* of men; that by my instruction, counsel, and example, I will endeavour to promote true Piety and Godliness; that I will consult the good of this institution, and the peace of the Cnurches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the Constitution and Laws of this Seminary, and to the Statutes of this foundation. p. 52.

The preceeding Creed and Declaration shall be repeated by every Professor on this Foundation at the expiration of every successive period of five years; and no man shall be continued a Professor on said Foundation, who shall not continue to approve himself a man of sound and orthodox principles in Divinity agreeably to the aforesaid Creed. p. 56.

It is strictly and solemnly enjoined, and left in sacred charge, that every article of the above said Creed shall forever remain entirely and identically the same, without the least alteration, addition or diminution. p. 65.

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* *The words in brackets are not in the other constitution.*

† *This word is used in the other place.*

The Hopkinsians it is well known have always agreed with the Calvinists in maintaining the doctrines of the Trinity, of the divine decrees, of particular and unconditional election and reprobation, of total depravity, of the special influences of the spirit, of justification by faith alone, and of the final perseverance of the saints. They have indeed always claimed to be the only "orthodox and consistent" Calvinists. They coincide with Calvinists in all their peculiar doctrines except that of *imputation*, and besides this, differ from them in nothing but in the *consequences which they draw* from these principles. No argument therefore can be drawn from the recognition of all the abovementioned principles in this creed, that it is not truly and peculiarly Hopkinsian. All we expect to prove is this, that the whole surrender of principle has been on the part of the Calvinists; that the *only* article in which they differ from the Hopkinsians, is *omited*, and that almost every important article which the Hopkinsians *add* to Calvinism is either expressed or *strongly implied*.

That the doctrines of the imputation of Adam's sin and of Christ's righteousness are parts of the Calvinistic system, we presume no one will dispute. They are most unequivocally expressed in the symbol of faith, which was taken by the original founders, and has always been taken as the standard of Calvanism. The reply to the question, "in what consisteth the sinfulness of that state whereinto man fell?" is this: "The sinfulness of that state, &c. *consisteth in the guilt of Adam's sin*, &c. The reply to the question, "what is justification?" is this: "Justification is an act of God's free grace in which he pardoneth all our sins and accepteth us

as righteous in his sight, *only for the righteousness of Christ imputed to us* and received by faith alone," It is equally certain with regard to the first article, that the disciples of Hopkins believe, that though men became sinners by Adam, according to a divine constitution, yet they have been and are accountable for no sins but personal; see Hopkins's system of Divinity, Adams's view of Religion, &c. Let us now see what notice is taken of this doctrine in the creed of the new institution.

"Adam the federal head and representative of the human race, was placed in a state of probation, and in consequence of his disobedience all his descendants *were constituted sinners*," p. 33. It appears then this article is expressed in language to which the most scrupulous Hopkinsian could not object.

With regard to the second article it is the belief of the Hopkinsians, "that though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them." See H. Adams.

On this subject the expressions of the creed are these:

"The righteousness of Christ is the only ground of a sinner's justification; this righteousness is *received* through faith, and this faith is the gift of God." *p.* 33.

This also is perfectly unexceprionable to every Hopkinsian. It is true, that the tenets of Calvinism are not directly *denied;* but as the whole creed is *affirmative*, this was to be expected. So much as this is clear; that there is no trace of the only doctrine, which the Calvinists believe, and the Hopkinsians deny. We proceed therefore to the proof of the second part of our proposition, that almost every important article, which the Hopkinsians *add* to Calvinism, as it is contained in the Shorter Catechism, is either expressed or strongly implied, or follows inevitably from the principles expressed in this creed. If we have any exception to make to this assertion, it is with regard to the Edwardean theory of benevolence, by far the most sublime and unexceptionable tenet, which the Hopkinsians maintain. We presume they will say it is included in the proposition, that "supreme love to God constitutes the essential difference between saints and sinners" p. 34. It can, however, at most, only be said to flow from this as a consequence: for the proposition, as it stands, is affirmed by every sect of Calvinists which exists. The doctrine which Hopkins derived from his peculiar view of the nature of holiness, but which some of his more recent followers have a good deal modified, viz. that we ought to be willing to be damned for the glory of God, is also omitted with the doctrine on which it is founded.

The Hopkinsian doctrine of the evil of all the doings of the unregenerate is very explicitly declared in these words:

"Previously to the renewing agency of the Divine Spirit, the *moral actions* of every man are *adverse* to the character and glory of God." p. 33.

Another doctrine, which they claim as peculiar to themselves, is that "the inability of a sinner is moral not physical:" and this is as strongly implied in the creed as if it were affirmed. "Man has understanding and *corporeal* strength to do all, that God requires of him" p. 35. The proposition as it stands is a mere truism, if it does not imply, that though he have *corporeal* strength, he has not *moral* strength; and in-

deed they have before expressed it in ambiguous language, when they say, we are *morally incapable*, &c.

All the *principles* on which the Hopkinsian founds his doctrine, that God is the author of evil, are distinctly affirmed in the passage beginning with "I moreover," &c. though the conclusion is not directly drawn. It is true that one or two phrases are introduced such as "human liberty," "man's agency," &c. as a sort of quietus for the conscience of the Calvinistick signer. But every one knows that the necessarian claims the right of using all these phrases, meaning by "liberty" *physical* liberty and by "agency" *physical* agency. That these words can fairly mean nothing more, is evident from the clause in which *corporeal* strength only is acknowledged with a strong implied denial of any moral strength.

No one can mistake the intent of all the concluding clauses to assert the doctrine, that the introduction of sin is for the glory of God, and the good of the universe; though it must be confessed that the address with which phrases have been selected, which may possibly bear another meaning, has probably never been equalled since the destruction of the order of the Jesuits.

The doctrine that "all sin consists in selfishness," is implied in the doctrine, that "all virtue consists in disinterested benevolence," of which we have already spoken.

There is one more doctrine, which is considered as peculiar to the Hopkinsians, that "repentance is *previous* to faith in Christ," but as this is little more than verbal and seldom disputed, we presume it was not considered important enough to be *expressly* recognized, though we think we discover in the arrangement of the words in the following clause: "repentance, faith and holiness are the personal requisites in the gospel scheme of salvation," that it was *not* by *accident* that the *order* of these words is reversed, from that in which they stand in the catechism.—This will not therefore affect the position with which we began and which we think has been fully maintained that all the *important* principles of Hopkinsianism are either expressed or strongly implied, or follow naturally from the principles advocated in this creed.

It may however be said, that the construction we have put on these expressions is unfair; and that since they are so general, that almost any Calvinist may sign them in some sense or other, the persons who have signed this creed were not *obliged* to suppose any other than a Calvinistick sense *intended*. In reply to this, we think it has been proved, that at least two of the distinguishing doctrines of the Hopkinsians are expressly asserted, and that the rest are so strongly implied, that no man of common intellect can mistake them But the right to make this plea we think is excluded by the circumstances, which have attended the formation of this creed. If the union of the two funds had been formed on grounds merely Calvinistick why should the new associates require a different symbol of faith from the assembly's catechism? *To a certain extent* they have adopted the very words of this catechism; and can any man avoid to see, that when they depart from it, it is because the doctrines they have to express are not found in it? The clauses added or *altered*, must mean something It is clear they do not mean Calvinism, and we

think it as clear, that they must mean Hopkinsianism. Why too all this jealousy on the part of the new associates? Why this distinct and independent board of visitors? these "Guardians" and "Protectors" of their foundation, "against all perversion or the smallest avoidance of their true design?" Why all this, if they did not think that they had a distinct set of principles to defend? if they did not know, that they had secured such a creed, as no man of ingenuousness can sign, who is not in the main a convert to Hopkinsian principles? and that, therefore as long as this creed remains untouched, they are certain that their *future* Professors must be *unequivocally* Hopkinsian? The force of these conclusions drives us to a most unpleasant dilemma, from which we would gladly see some method of extricating ourselves; that any Calvinist, who signs this creed, must either believe it to contain an exposition of *merely* Calvinistick principles; and then we know not what to think of his head; or he must know, that it is meant to contain something *more* than Calvinism, but yet thinks he may "palter in a double sense," and shelter himself under the designed ambiguity of its language; and then we are equally at a loss what to think of his heart.

Our readers, we believe, are now acquainted with as much of the history of the union of the two funds, as can be collected from the pamphlet before us. The creed which forms the bond of union, we think, bears all the appearance of a compromise, most adroitly managed on one side, and most awkwardly on the other. The "associate founders" appear to have succeeded in preventing any thing essential from being subtracted from the breadth of their peculiar belief; yet, like skilful workmen, by trimming it away a little in one part, stitching it a little closer in another, and covering it with new facings, they have contrived to give it a new shape without diminishing its original dimensions. We envy not the ingenuity, by which all this has been effected.

Such is the creed which forms the basis of the new institution. This creed, it is established, "shall be *repeated* by every Professor on the foundation at the expiration of every successive period of five years, "and no man shall be continued a professor on said foundation, who shall not continue to approve himself a man of sound and orthodox principles in divinity, agreeably to the aforesaid creed."

It is not our intention to inquire into the accuracy of any of the principles, which this creed contains. But we have the strongest and most solemn objections to the imposition of *any* creed whatever, and as the merits of this Institution are so much involved in the question, we beg leave to state these objections somewhat at large.

It is our first objection to the use of creeds, that they are founded on the assumption, that the essential doctrines of Christianity are not *distinctly* and *explicitly* expressed in the language of the volume which contains them. It is implied in the very nature of a creed, that it professes to lay down the sense of the words of Jesus and his Apostles, more clearly and unequivocally in *unscriptural* expressions, than is done in those employed by Jesus and the Apostles. We know very well, that this is a form in which the advocates of creeds are unwilling to see their position stated. They are unwilling to say directly, that they can give a better and more precise

exposition of the doctrines of Christ, than he has done himself; but this assertion is at the bottom of every defence of these unscriptural formularies, which has ever been made. If the doctrines of a creed are clearly stated in scripture, why not use the language of scripture? The answer must be, because we can state them more clearly. If it be said, that these doctrines are indeed *clearly* laid down in scripture; but then men, who do *not believe* these doctrines will yet *assent* to *any scriptural* mode of stating them; these men, then, are either *dishonest* or *not*. If they are *dishonest*, and subscribe to the words of scripture, *knowing* them to mean something, which they themselves do not believe, will they hesitate to subscribe, with the same dishonest intention, to *any* form of words in which you can state these doctrines? If the design of creeds, therefore, is to guard against dishonesty, they are utterly useless and contemptible. But if it be the design of creeds to guard against the intrusion of *honest* and conscientious but *mistaken* men, then we come again to the assertion, that there are essential doctrines in scripture, which are so ambiguously or inaccurately expressed, that honest and conscientious men *may* mistake them; and that creeds & confessions of faith express them more clearly and accurately, than Jesus and his Apostles could express them. If it still be said, that creeds are merely short and *convenient compends* of the doctrines of the gospel, we again reply: These doctrines are either clearly stated in the language of scripture, or not. If they are clearly stated in the scriptures, then surely there can be no comparison between the evil *of using a few more words in order to retain the very language of inspiration*, and the danger of errour in substituting our *own unauthorized diction*. Should it however be asked, may not a christian society declare in *what sense* it understands, the words of scripture? We must take the liberty of bringing this plea also to a point. The doctrines, concerning which the declaration is to be made, are either clearly revealed or not. If *clearly* revealed in SS, there can be no doubt of the true sense among honest men, and, therefore, the declaration is useless; if *not*, unless you assert, that there are *essential* doctrines of scripture, which are *not* clearly revealed, your declaration can only regard *unimportant* points, and is, therefore, likewise useless. It is an idle and childish quibble to say that *we* are contending for the *words* of scripture, in contradistinction from the sense. The position we take is this: *that the words of scripture do clearly convey the sense of every essential doctrine of Christianity;* and that this sense cannot be *more* unequivocally stated in any unscriptural expressions. The advocate of a creed is obliged in *fact*, though he dare not do it in *words*, to maintain the contrary. He is obliged to maintain that the scriptures are *ambiguous* on articles *essential* to salvation; and this we think a direct crimination of the sacred writings, and their inspired authors. We think it, though we do not suppose that it is so intended, we think it, in reality, is treachery to the cause of protestantism, to the cause of non-conformity, and treachery to the cause of christianity itself. As soon as you convince us, that a study of the scriptures will not certainly secure an honest man from *fatal* errour, we shall either give up our faith in christianity, or have recourse, not to you, but to the infallible judge at Rome, to direct us.

It is our *next* objection to the use of creeds and confessions of faith, that they are directed against the honest and conscientious, and operate as a *temptation* and *premium to dishonesty*. Every creed contains this implied tribute of respect to those, whom it is intended to exclude, that they would disdain disingenuity and falshood. It is perfectly idle to suppose, that it is the design of any religious test to exclude the dishonest, because it is not supposable, that a man who will dishonestly profess a belief of *all doctrines of the scriptures*, will have any scruple to *add* to his crime a false profession of faith in *any human* articles of belief. And what sort of communion must that be, from which it is necessary to exclude the honest, and conscientious, and anxious inquirer after the real will of God and the genuine terms of salvation? But the effect of a creed has this further evil. *It offers the amount of whatever privileges, immunities or advantages of any kind, subscription will open to us, as a premium to dishonesty.* The language of the imposers of creeds is this—"We suspect that your belief on certain speculative topicks may be somewhat different from ours. Your signature to these articles will be the test. If our suspicion be true, you will either candidly confess it or basely dissemble it. Be *candid*, and we will indignantly banish you from our communion. Be *dishonest*, and we will take you to our bosoms, and make you share in all the advantages which we have to bestow."

It is our *third* objection to creeds, that they *aim* at what, from the very nature of the human mind, is impossible. The coincidence of opinion, which it is the design of these instruments to produce, we believe, from the intellectual nature of man, can never take place. We allow, that a complete *verbal* conformity is not, in the nature of things, impossible; and that a greater *real* conformity than at present exists is supposable; but nothing like what the advocates of creeds desire. Such is the difference in the construction of men's minds, that the same proposition, if it be at all complex, can never appear exactly the same to different persons. The shades of difference may be greater or less; but they are always visible on a close examination, even among the most sincere and unbiassed inquirers for truth. However great, therefore, may be our verbal agreement to any speculative truth, it is not too much to say, that no two persons will hold it under *exactly* the same form. It is an inherent and unavoidable imperfection of language on every subject, where the meaning of words cannot be settled by a reference to sensible objects, to be in some degree uncertain and ambiguous. On the subjects which form the grounds of division among christians, this is felt more than on any others. Let us take for example the subject of the Trinity. We mean to speak with reverence, and take this instance only because it is rather more remarkable than any other. On this subject, we say, examine any two or any fifty believers. They will all unite in a verbal affirmation of belief in it. But inquire what meaning they affix to their words; ask the meaning of the words "one," "three," "person" or "hypostasis," "being," "God;" and we venture to say, every one will have ideas more or less different from the other. Now it is certain, that there is *only one sense* of all the words in the proposition, which *can* be true, and that, therefore, every point of difference

among these men is a greater or less degree of heresy. If you say, that they all honestly mean to believe as much and no more of this doctrine as is contained in the scriptures, and that, *therefore*, their errour is innocent; we reply that this is exactly the case with those, who honestly believe, that the scriptures *do not contain it at all.* This instance alone completely convinces us, that the coincidence of opinion, which it is the object of creeds to produce, is, from the nature of the human mind, an utter impossibility. You may make men use the same words; but it is beyond your power to give them the same ideas.

We meant to have pursued this idea somewhat farther, and to attempt to prove that such a coincidence is as undesirable as it is impossible. We believe that considerable division of sentiment is designed; that it is intended as part of our moral discipline, and that, if it should be extinguished, a most important part of the evidence of christianity would be withdrawn. But these considerations open so wide a field, and this article is already swollen to such an unexpected length, that we must forbear.

We hasten then to remark as a *fourth* objection, that all creeds are founded on the assumption of a right, which it is the *very essence of Protestantism to deny to any human being.* The moment, that it is admitted that any human power whatever possesses the right of settling the terms of salvation, the defence of the Reformation must be abandoned. As soon as it is admitted, that it is essential to the preservation of the unity of the faith in the bond of peace, that no differences of opinion should exist among christians, and that, in order to prevent these differences, some standard of essential doctrines must be fixed, from which it shall be heresy to depart, the question arises, *who* shall fix the standard? It must be replied, that there is no church, which can produce claims to be compared with those of the church of Rome. They can plead the prescription of ages, the tradition of Fathers, the decisions of councils, and the authority of numbers. It is in vain to say, that this church has loaded the faith with innumerable corruptions. You gave up the right of making this plea, when you gave up the right of private judgment. But you say, that its tenets are opposed to the clearest declarations of the scriptures, and the whole genius of christianity, as the scriptures unfold it. With what face can you, who acknowledge, that *individual* christians cannot be trusted with forming articles of faith for themselves; who acknowledge, that the scriptures *may be fatally* misunderstood and perverted by honest minds; with what face can *you* oppose your opinion of the sense of the scriptures, to that of the most ancient and numerous church in Christendom? Miserable man! you are caught in the toils; and, if you are true to your principles, you must yield to the decisions of the infallible church. If it should be replied, that we may deny the right of any church to *impose* its creed on us, and yet maintain a right to *adopt* one for ourselves, as the standard of admission to our communion and advantages; we answer: The difference in the two cases is not in the *kind*, but only in the *degree* of wrong. The church of Rome says to the heretick, "conform to my standard of doctrine under the penalty of a given punishment." The church *adopting* a creed says, conform to my standard under penalty of *exclusion* from my commun-

nion. Now we take exclusion from a christian church to be a punishment, and a very severe one. It is true, that it is not so great as confinement in the Inquisition but it is nevertheless a punishment. But you say "it is your own fault; we are sorry for your errours; but we cannot permit you to infect our members with them." We reply, that this is precisely the language of the members of the church of Rome, and just as far as this plea vindicates you, just so far must it vindicate them. But it is said, must we then admit to our communion any one who chuses to apply? We have already shown, that a creed is no protection from a *dishonest* applicant; and we are perfectly ready to say, that against an honest and conscientious *believer, that God has made a revelation from heaven, and that the scriptures contain it*, against such a man, however mistaken in his views of the nature of its doctrines, God forbid that any christian church should shut its doors.

In reply to our remarks, we know it may be said by the founders of this seminary, that they have no where declared this creed the term of christian, or ministerial communion; that it is only a condition annexed to these professorships. But, why, gentlemen, have you *not* expressly made it a term of ministerial communion? Or why have you not, at least, told us, that no student from your seminary, who does not subscribe, shall have your recommendation, or, as far as your power extends, be authorised to preach? The same reasons which induced you, to make this creed the test of you professor's faith, that is, because you think it contains the essentials of christianity, or because it is dangerous to teach any doctrines which oppose it, call upon you, if you have any respect to your own principles, to require the same profession of those, whom you permit to go out into the church. Or is one degree of orthodoxy necessary for a professor, and another for a pastor of a society? Or are there truths *essential* to one teacher of theology, and not to another? Or, rather, were you afraid to tell a protestant publick, that your principles would compel you to refuse your recommendation to any candidate issuing from your seminary, if he refused to subscribe, or saw reason to doubt your formulary of doctrines?

We have room for only *one more* objection, which is directed more particularly against the use of the *creed of the institution* which we are examining. Its effects must be deadly to the best feelings of the minds of the professors. This we believe to be the first instance on record of a creed's being *originally formed with a designed* ambiguity of meaning, with the express intention of permitting men of different opinions to sign it. The circumstance, which disgraces the old age of creeds in other countries, pollutes the infancy of this. Another particular which distinguishes this creed from any other, with which we are acquainted, is, the *repetition* of the signature at regular intervals. In other communions, if a man can, at the period of signing, conscientiously believe the creed, his mind is afterwards comparatively free. But these unhappy men are never out of chains. It will never be safe for them to exercise their minds on the objections, which may be offered to the minutest article of their creed. Their interest and their duty must be perpetually at war. They have a code of propositions put into their hands, in which all their inquiries must terminate, under the penalty of the loss

of their station and its advantages, It is their interest never to *improve* or *modify* any one of their opinions. We acknowledge that the motive against examination is not absolutely *irresistible*. A man advanced in life *may* hazard the loss of that which makes him and his family happy and respectable; but have we a right to suppose that men are often to be found, who *will* encounter the danger? Such are the horrible principles, on which this institution is founded, that the venerable Watts himself, if he had been a professor in it, must, in his *old age*, have been turned on the world, to trust to the charity of his friends. What must be the effect of such an institution on the minds of the professors, and what its effect on those they are to instruct? We dare not trust ourselves with attempting to predict it.

We designed to make many more observations; but we forbear. Our feelings may already have carried us too far. As far, however, as any men have a right to judge of their own intentions, we acquit ourselves of being biassed by the consideration of the *kind* of opinions, which are to be taught in this seminary. We should rejoice to see an institution, established on christian principles, the object of which was to make learned theologians, whatever might be the opinions of those who founded it. We have no fear of the effects of learning and impartial investigation. Our sole objection to this establishment is, that it is founded on such principles as we think must defeat the ends, which those, who have so liberally endowed it, designed to effect. We fear, that it is not to be expected, that men of learning and talents will be prevailed on to accept professorships, which must fetter forever the freedom of their minds. It is a yoke too galling to be endured by any man, who has felt the difficulty of investigating truth, a yoke, which neither we nor our fathers were able to bear. In this age of religious light and liberty, to see an institution rising among us, which would have disgraced the bigotry of the dark ages;—but we repress our feelings. We most devoutly pray, that the being, who brings good out of evil, will make this institution an instrument to effect his purposes of benevolence and wisdom, and disappoint the forebodings, which we confess, at present almost overwhelm our hopes.

ART. 39.

The Wild Irish Boy. By Dennis Jasper Murphy. N. York, published by D. & G. Bruce. 1808. 2 vols. 12mo. Vol. I, pp. 278, Vol. II, pp. 282.

WHATEVER species of writing has obtained general circulation is entitled to the notice of the critick. Fictitious history, though generally useless and insipid, and often the vehicle of vice and infidelity, may become a powerful auxiliary of virtue and religion. The general appetite for fictitious events is adduced by Lord Bacon, as a proof of the dignity of man. Common virtues, and common incidents do not satisfy his imagination: he pants for something more heroical; more interesting to his feelings, and more agreeable to his wishes. Dramatick poetry and novels are founded upon the same principles, and must therefore be judged by the same rules. The unities of time, place, and action are to be preserved in each; though with more latitude in the latter class, than in the former. Episodes and reflections may be in-

troduced into novels ; but with the same design, and the same caution as in epick or dramatick poetry. Novels may be dividedinto two classes ; those which represent human life as it is, with all its foibles and vices, and those which hold up a perfect character for our imitation, or a monster for our abhorrence. The works of Richardson are an example of the one : those of Fielding, of the other. The novel now before us may be assigned to the former class. The narrative is briefly this.

Ormsby Bethel, an illegitimate member of an ancient Milesian family, is brought up in obscurity, and in ignorance of his parents, till the age of sixteen ; when, by the death of an elder brother, who is killed in a duel, he is acknowledged by his father, and carried to his estate on the western coast of Ireland. Soon after his arrival, Lord Montrevor and family remove thither from England, in consequence of a discovery that he is not the legal heir to the titles and estates of Westhampton, which he has long enjoyed. Here Bethel becomes acquainted with Lady Montrevor, and imbibes for her a romantick passion, which he is unable to subdue. He flies to Dublin, and plunges into dissipation of every kind, till by his profligacy and extravagance he has destroyed his health, and subjected his uncle, the chieftain of his family, to the disgrace of a publick arrest. After this his uncle, who had restored him to his favour, imputing his melancholy to a concealed attachment, was at length informed, "that the cause of his dejection was to be sought in Montrevor house." Misled by the ambiguity of the phrase, the chieftain asks and obtains the *daughter* of Lady Montrevor in marriage for his nephew. Bethel does not discover his mistake, till it is too late to rectify it. He complies ; and soon after his marriage, by the death of his uncle, comes into possession of a large and flourishing estate. Returning to London with the Montrevor family, who are restored to their ancient splendour, he relapses into his former habits of dissipation and profligacy. Having at length ruined himself at the gaming table, and by a series of unfortunate events forced his wife to an elopement, he is thrown into prison, from whence he is released by lady Montrevor, and his real father, who proves to have been her former lover. The volume concludes with the death of lord Montrevor, and the restoration of Mrs. Bethel to her husband.

The manner in which the story is conducted, though faulty in many particulars, is upon the whole interesting. Lady Montrevor, who shines with unrivalled splendour of beauty and wit, giving laws to the fashionable world, and charming every heart by her grace and elegance, is the head of a respectable family, the mother of statesmen and embassadours, and the *grandmother* of a numerous offspring. However incongruous such a character may appear, it is not impossible ; for such was Ninon de L'Enclos. Deprived of the love of her husband and the affections of her children, she seeks for pleasure in the admiration of the world, and for tranquillity in the stupor of laudanum. Bethel, ardent and enterprising, and ambitious, of firm principles, but strong passions, betrayed into practises which he abhors, but maintaining a sense of the dignity of virtue amid the blandishments of vice, excites at once our admiration and pity. Though not an uncommon character, it is perhaps the best supported of any in the work.

There are scattered through these volumes some criticisms on living au-

thors, and some remarks on the state of the Irish nation, which in their proper place would repay the trouble of perusal. Of the style of the author we can say nothing favourable. It is unequal; for some parts are less faulty than others. The following strictures on Southey are perhaps the best written in the work.

"I have read his poems, said I; to me they strongly bear the marks of a mind forced and flattered into an early maturity; a man who versified, before he had read or thought, and who still continues to versify, without often calling on either reading or thought for assistance. He certainly possesses imagination, but never was imagination less purified by taste; his embellishments are grotesque, and laboured, and voluminous: they strike by exaggeration, and do not shine, but glare. His sentiments are generally pure, but it is prosaick and common-place morality, in the bloated and uneasy garb of a versified homily. His descriptions and manners are certainly pure; and perhaps no other praise can be compared to that which Southey has deserved, of having given to the publick, in early youth, a mass of pages, from which modesty would not wish to expunge a single line. Were I the gentleman's friend, I would wish him to alter his line of study. His appears to be a mind, that has adopted its habits of reading too much from a fantastick and misguided choice. I believe his literary education has had no restraint, and no adviser. His mind, if I may judge from his *notes*, appears to be inveterately depraved, by a course of reading which has starved his understanding, and fed his fancy with the most morbid food. The legends of superstition, ancient and modern; the gleanings of monkish fabulists; the researches of mystick science; the wonders of the invisible world, however related, or however attested; all that "fables yet have feigned, or fear conceived, Gorgons and Hydras and Chimæras dire," appear to constitute all the resources of his library, and of his mind; and so desirous is he of accumulating the shades of horrour upon us, that he mingles the mythology of different ages, and nations; introduces the vampire tales of Hungary and Greece into Arabia: and arms the wizards on the banks of the Euphrates with the *hand of glory*, one of the darkest fictions of Western superstition. Every part of his writings has assumed the complexion of a sombrous and melancholy mind, darkened almost to despondency by peculiar habits of reading. When he is merry, he tells us the story of Cornelius Agrippa and his bloody book; when he is grave he rehearses a legend from Matthew Paris: when he gives political instruction, it is by the vision of the Maid of Orleans; a vision such as never floated before the "eye in a fine phrenzy rolling"; "a vision compounded of the murky fumes of querulous democracy and shapeless delirium; &c."

We cannot conclude, without noticing the very abrupt manner in which the work commences. It reminds us of the beginning of "Cassandra" where two persons, who are afterwards discovered to be the Heroes of the story, start up on the banks of the Euphrates, and engage in single combat. We are presented during six or seven successive letters with the ravings and delirium of a love-sick girl, who had seen a handsome boy in the street. Take a specimen.

"Think that I have a task to do, a pilgrimage to go, so long, and sad, and sombrous, a life of hopeless love; and to live out a long, long waste of

of years, which may be protracted from time to time by the sight of him, (a cordial of cruel sweetness!) and never to have a gleam of hope from his eye, or a sound from his lip, no more than if I wooed a star from Heaven! and when I die of a broken heart, to know that he may walk over my grave, and never know that the heart which moulders there was broken for his love, that the hovering spirit would be absolved by his sigh —all this must be, and it is my pride that all this must be."

Give me some civet, good Apothecary,
To sweeten my imagination.

We hear nothing more of her till the close of the second volume, when we are told that she died "all for love." Upon the whole, he who takes up these volumes for amusement, will not be disappointed. He, who seeks in them for instruction, will find much to deter him from dissipation, and will be convinced that "Splendid Misery" is something more than the name of a novel.

ART. 40.

The History of Don Francisco de Miranda's attempt to effect a revolution in South America, in a series of letters. By a gentleman, who was an officer under that general, to his friend in the United States. To which are annexed, sketches of the life of Miranda, and geographical notices of Caraccas. Boston. Oliver & Munroe. pp. 300. 12mo.

A general account of Miranda's expedition, including the trial and execution of ten of his officers, and an account of the imprisonment and sufferings of the remainder of his officers and men, who were taken prisoners. Upon the authority of a person, who was an officer under Miranda, who was taken and condemned to ten year's imprisonment, and who after suffering nearly two years, effected his return home. N. York. McFarlane & Long. 8vo.

THE enterprise of General Miranda was a remarkable event in this most eventful æra. It excited at the time much interest in the United States and in the West Indies generally, as well as in the Province, against which it was destined. In Europe it was but little known, except in England, where of course it became a subject of interest, after it was protected by their navy. It was deeply regretted by wise politicians here, as affording to Spain the only subject of complaint against the United States, which she could urge, after the numberless grievances and injuries we had experienced from that power. We hope the trial of certain persons in New York on a government prosecution may have satisfied the world, that our laws were secretly and hastily evaded by persons with whom the administration had not the slighest connivance. We trust, that no supposed sympathy of philosophical notions, or previous acquaintance between General Miranda and any members of the American cabinet, will be allowed to weigh in a transaction that deeply implicated the honour and policy of the United States.

The works, which form the subject of this review, give us a minute, and no doubt faithful account of it. The N York publication is a mere printer's pamphlet, abounding with verbal errours, but from its simple narrative of the sufferings of those who were captured, is well calculated to excite the curses of their friends against the authors of the scheme.

The volume published at Boston is divided into twenty eight letters; and the authour appears to have been one of the "Officers," who embarked on board the Leander at New-

York : His letters form a regular journal of events from the moment of their sailing, till the dispersal of the adventurers at Trinidad ; the three last are dated in the U. States, just before the publishing of the book. The author is desirous of justifying his motives and those of some of his comrades, for having entered into this project : if he has not wholly succceded, we are little disposed to blame those who were the dupes of Miranda and his abettors ; they have expiated their fault, some of them with their lives, all of them by their sufferings and mortifications. Besides, the Spaniards have always been subject to this kind of events. The English say that they are catholicks and governed by the Inquisition, and have therefore been preying upon them for ages. Lord Melville gave orders, to attack their Frigates in time of peace, to prevent the dollars they were conveying from getting into the hands of Papists. The French alledge, that they are jealous of their wives, and have therefore always interfered in their concerns ; and lately, the Emperor Napoleon has attempted to take them under his protection altogether. We, too, have constantly declaimed on their miserable, slavish condition, and tempted them by the offers of the trial by jury and the blessings of frequent elections. Indeed these people possess such vast quantities of gold and silver that no other apology is necessary : to attack them is perfectly natural, and these attacks though they may displease, cannot be unexpected by the Spaniards themselves.

The author seems to have been early discontented with his leader, and revenges himself in a style of jesting and sarcasm against the General, which is appropriate in him, though the publick can never feel any sentiment less than indignation towards Miranda. We must here remark one inconsistency : the writer was well acquainted with Miranda's history and character, and yet he seems surprised at his indifference about the sufferings of his followers, and at his having shewn no eagerness to rescue those who fell into the power of the Spaniards. What ! a citizen of the world going to liberate fifteen millions of people occupied about the handful of men who were to aid him in the acheivement, how preposterous ! No, Miranda is a distinguished member of a sect, whose eyes are so fixed on the end, that they disregard the means, who sacrifice one generation to benefit the next, and who, as their object flies before them, march magnanimously over the desolation of the world : he was bred too in a school, where the life of a soldier was never considered, where intoxication and numbers were made to overpower valour and discipline. No, Miranda was all this time occupied with framing plans of government for his future fellow citizens, composing the addresses he should make to them, and so occupied with their "amelioration," that he had no time to attend to the poor devils, who were his subalterns.

A desire to see our country absolved from any participation in this undertaking, in a national point of view, was the most earnest feeling in perusing these books, and if there is any thing equivocal with respect to the outfit, we were gratified to find, that, within a week of the Leander's leaving port, we were relieved from all future responsibility. From the period of her speaking with the British frigate Cleopatra, till it was more openly espoused by Admiral Cochrane, the expedition proceeded under British auspices ; and, as they were at open war with Spain, it was, as regards them, a

mere question of expediency, and not of right. The British navy exercise the police of the ocean, and the world knows, that they are neither lax nor remiss in any of its operations.

In reading these two works, we have observed with surprise, that, notwithstanding the manifest extravagance of the undertaking, there was a chance of success, if Miranda's enterprise and courage had equalled that of his followers. If he had pushed forward with alacrity, or even persevered in retaining his first conquests, aided as he would have been by the British forces, we think an able, daring leader would have obtained possession of the Province. Miranda plunged into a desperate scheme, which could only have succeeded by promptitude, vigour and boldness; and he acted with as much timidity and hesitation as a Militia Colonel on his first march. Once landed, he should have thought no more about communication with his ships, but, with the ring of Hannibal on his finger and his sword in his hand, he should have marched onward to a grave in the forest, or a mausoleum in the capital. When the son of the *Pretender*, in 1745, landed in Scotland, he was accompanied by only seven followers, who had left France with him in a private ship of 18 guns, without the knowledge of the court; he threw himself into the arms of the first persons he met, and engaged them in the cause. When he first drew his sword, he threw away the scabbard, and his bravery and affection for his followers procured him a temporary though not unimportant success in his romantick attempt.

On the whole, we must say of this expedition, which was productive of much mischief and individual suffering, that it was undertaken with all the rashness and want of principle of the ancient Buccaneers of America, and conducted without any portion of the skill and audacity, by which they were distinguished.

The book is amusing, and the style of it good enough for the subject. A table of errata, at the end of it, might be enlarged. As a specimen of the work we extract the twenty-seventh chapter, entitled *Notices of Miranda.*

General Miranda in conversation was reserved on the subject of his own life. He wrapped himself in mystery; and apparently enjoyed a sort of satisfaction, in leaving people to conjecture and wonder. He would talk of what he had seen and done; of his studies, his adventures and sufferings; his perils and escapes. But he avoided detail and circumstance: time, place and persons he kept out of view. In his relations he stopped at generalities. For this reason, his officers know less of him than you would imagine. Of the place of his nativity there are several and disagreeing accounts. But beyond doubt he was born in the city of Caraccas, in the province of that name. It is taken for granted that he is descended from one of the oldest Spanish families. Some accounts represent that his grandfather was governour of a province and his father a candidate for the same place; but defeated in his expectations, through the jealousy which the court have ever entertained of the natives. This disappointment is mentioned, with what truth, I cannot say, as a cause of our hero's discontent with the government. If such an event ever occurred, it probably had a large share of influence on a mind like that of Miranda. But the ardour of his feelings, the boldness of his speculations and the republican bias of thinking, which he always manifested, afford sufficient solutions. He was educated like other young men of the better families in Caraccas, at the schools and university of that city. He never mentioned his teachers nor his school. He said that he learned Greek after he was forty. Depons observes, that at present the Spanish youth, sensible of the insufficiency of their education, apply with avidity to the reading of foreign books. It is said Miranda began his travels in the

provinces,in early manhood. He entered the army and was captain in the regular troops of Spain. Biographers say he rose to be colonel; but this is doubtful. One of his stations was at Guatimala. Here he improved his opportunities of becoming acquainted with New Spain.

He left his native country from necessity, to avoid the displeasure of government. The causes of his precipitate disappearance are variously stated. It is ascribed to his expressing obnoxious sentiments relating to the independence of the colonies and having laid a plot for effecting it One of the most celebrated French generals told me, that whilst Miranda was stationed at the Havanna, being in the engineer corps, he was commissioned by the military commander to go to Jamaica for the purpose of surveying the fortifications and making out a report of their strength and condition. To disguise his character and design, he was allowed to smuggle ten thousand dollars value of commodities On his return he was charged with exceeding the limits of his permission. His property was seized. The cause was carried to Madrid, where it was decided against him. He thought it wise to decamp, in order to avoid the penalties which he had incurred.

In 1783, he visited the United States. I have conversed with many persons who knew him at this time They say his mind was full of the ideas of reform and innovation, of liberty and philosophy. He went from this couutry to Europe. London was his most constant place of residence, whilst he was not on his travels. He visited almost every portion of the European world; every principal city and court; and went to Constantinople. He had a superb library in London. This literary treasure was pledged for a part of the necessary funds to defray his expenses In the negotiations and disputes and naval preparations respecting Nootka Sound, he had an agency under the English ministry When the French revolution commenced he was in Russia. This event opened a career suited to his genius. He repaired immediately to Paris; and soon obtained favour, fortune and place, under the protection of Pethion. He was employed in the French army. In 1792 he was sent in quality of a general officer to Champagne,under Dumourier, whom he afterwards accompanied to Belgium; and he was nominated in Sept. commandant of the army of Flanders in the room of Labourdonnage; during the winter he had the chief command in the absence of Dumourier.

In the spring of 1793 Miranda besieged Meastricht, by order of the executive council; but general Lanoue, who was posted at Roer, being beaten at Aldenhoven, he was obliged to raise the siege after twenty days bombardment. The defeat at Aldenhoven and the bad success at Meastricht overturned all Dumourier's plans. How far Miranda was to blame let military men judge.

The commander in chief, Dumourier, having retired from Holland, again appeared at the head of the Belgick army. Miranda commanded the left wing on the 13th of March in the affair of Nerwinde. This battle would probably have terminated in favour of the French, had not Miranda retired from the field, soon after the middle of the day. One of his columns was panick struck, and the other two were driven back. This retreat has been ascribed in some French publications to the treachery and cowardice of our hero. A celebrated French general, now in this country, is of a different opinion He declares it was by a military fault of Miranda's that the French lost the victory at Nerwinde; "Miranda," says he, "is not justly chargeable with treachery or cowardice." Dumourier says, "that either disconcerted, or willing to sacrifice his rival, Valence he ordered his troops to retreat." He sent no advice of his retreat to Dumourier, which neglect exposed the right wing and centre of the army to the whole weight of the enemy.

It seems that Miranda was no friend to Dumourier. Three days after the battle, it has been asserted, he wrote a letter to Pethion against this general. Miranda's partizans say this letter afforded him no justification. He afterwards published a memorial, in which he tells his protector, Pethion, that the expedition against Holland had been undertaken contrary to his advice; that he had foreseen the mischiefs which would result from such a project; and that Dumourier, in concert with Thouvenot, had decided upon every thing without consulting him. As

to the defeat at Nerwinde, he endeavoured to confirm the opinion then circulated, that it was owing to the treachery of the commander in chief and his adherents. At the same time he continued to correspond with Dumourier. Miranda did not save himself by this doubled faced precaution. He was arrested at the moment of the desertion of that general and was sent to Paris for trial. The revolutionary tribunal acquitted him in May. Before the end of the same month he was again arrested. He appeared in person at the bar of the convention to justify himself, but he did not obtain his liberty until the fall of the mountain.

In October, 1795, he attempted to recover his lost influence by serving the convention against the sections This expedition did not succeed. On the 22d of the same month his arrestation was decreed. He was sentenced to be transported beyond the limits of France. In vain he endeavoured to effect a retraction of his sentence. He was delivered to a body of gens des armes, who were charged to conduct him to the frontiers He got away from his escort and wrote to the directory, demanding a reversion of his sentence. This business was kept in train a long time, although the director Detouveur was his particular enemy Finally, the 4th of September, 1797, finished his residence in France. He was included in the grand deportation. England afforded him refuge. He was among the number whom Bonaparte did not recal in 1799. After this period he continued in London. Failing in various attempts to interest the British ministry in his project respecting South America, he embarked for New York, under the assumed name of George Martin, of New-Orleans. On the 2d of September he sailed from England and arrived in the United States on the 12th of November following Here he commenced operations for carrying into effect his project of twenty years contemplation, to revolutionize his native country. A mercantile house in New York furnished him with the ship and armament, as has been described in this history. He gave Mr Ogden three bills, one of five thousand, one of two thousand and one of eight hundred pounds sterling. The two last only were duly paid. The property taken by him from New York was all spent, dissipated, or remains in his hands. No part of the proceeds of the sale of the Leander was ever repaid to the original owners.

Dumourier says of this personage "that he was a man of capacity and extensive information He was better versed in the theory of war than any other of the French generals, but he was not equally versed in the practice." He had been of great service to him in the different attacks on the Prussians But "he had a haughtines of disposition and bluntness of manner, which begat him many enemies; and he was unfit to command the French, whose confidence it is impossible to gain, but by good humour, and conduct expressive of respect for them"

In the preceding history, Miranda's injudicious selection of his place of landing is mentioned as one cause of his failure The reasons in favour of his choice were not stated. His principal inducement probably was, that from information or rumour he imagined he had friends in Coro. In stating his grounds for expecting success, I might have placed them in a summary form by reciting four positions laid down by one of his advocates at the outset.

First, From the boundless extent of the coast of Spanish America, he can choose his point of landing.

Second, From the same circumstance, the whole military force, that is to say, the military force from the mother country, is distributed into small detachments, and these detachments are most remote from each other. In no single post in America can there be more than one thousand men.

Third, The militia of the country are invariably in his cause.

Fourth, If he could therefore, raise a sufficient force to withstand the attack of two or three of these detachments, for more could never join, he would be enabled to maintain his ground; and revolutionizing as he went, add his conquests to his force.

From this narrative in connexion with the prior history of general Miranda, you will receive an impression of his character not so favourable as that entertained by many persons. I have related facts. They must be allowed to speak for themselves His imagination and feelings were an overmatch for his judgment. e is more rash and presumptuous in projects, than dexterous in extracting himself from

difficulties. In religion he is reputed skeptical; but in our hearing he never derided subjects of this nature. He used formerly to talk infidelity to the offence of the serious; experience has taught him caution, or he has changed his sentiments. It is said upon good authority that he partook the sacrament at Coro. He is too much of an enthusiast in his favourite objects to allow his means to be enfeebled by moral scruples. I am willing to believe he has as much conscience as the impetuous passions of such men generally admit.

I make a few remarks on his person, manners and petty habits.

He is about five feet ten inches high. His limbs are well proportioned; his whole frame is stout and active. His complexion is dark, florid and healthy. His eyes are hazel coloured, but not of the darkest hue. They are peircing, quick and intelligent, expressing more of the severe than the mild feelings. He has good teeth, which he takes much care to keep clean. His nose is large and handsome, rather of the English than Roman cast. His chest is square and prominent. His hair is grey and he wears it tied long behind with powder. He has strong grey whiskers growing on the outer edges of his ears, as large as most Spaniards have on their cheeks. In the contour of his visage you plainly perceive an expression of pertinaciousness and suspicion. Upon the whole, without saying he is an elegant, we may pronounce him a handsome man. He has a constant habit of picking his teeth. When sitting he is never perfectly still; his foot or hand must be moving to keep time with his mind which is always in exercise. He always sleeps a few moments after dinner, and then walks till bed time, which with him is about midnight. He is an eminent example of temperance. A scanty or bad meal is never regarded by him as a subject of complaint. He uses no ardent spirits; seldom any wine. Sweetened water is his common beverage. Sweetness and warmth, says he, are the two greatest physical goods; and acid and cold are the greatest physical evils in the universe.

He is a courtier and a gentleman in his manners. Dignity and grace preside in his movements Unless when angry, he has a great command of his feelings; and can assume what looks and tones he pleases. In general his demeanour is marked by hauteur and distance. When he is angry he loses discretion. He is impatient of contradiction. In discourse he is logical in the management of his thoughts. He appears conversant on all subjects. His iron memory prevents his ever being at a loss for names, dates and authorities.

He used his mental resources and colloquial powers with great address to recommend himself to his followers. He assumed the manners of a father and instructor to the young men He spoke of the prospect of success, and of the preparations made for him with great confidence. The glory and advantages of the enterprise were described in glowing colours. At another time he detailed his travels, his sufferings and escapes in a manner to interest both their admiration and sympathy. He appeared the master of languages, of science and literature. In his conversations he carried his hearers to the scenes of great actions and introduced them to the distinguished characters of every age. He took excursions to Troy, Babylon, Jerusalem, Rome, Athens and Syracuse. Men famed as statesmen, heroes, patriots, conquerors and tyrants, priests and scholars he produced, and weighed their merits and defects. Modern history and biography afforded him abundant topicks. He impressed an opinion of his comprehensive views, his inexhaustible fund of learning; his probity, his generosity and patriotism. After all, this man of renown, I fear, must be considered as having more learning than wisdom; more theoretical knowledge than practical talent; too sanguine and too opinionated to distinguish between the vigour of enterprise and the hardiness of infatuation.

CATALOGUE
OF NEW PUBLICATIONS IN THE UNITED STATES,
FOR NOVEMBER, 1808.

Sunt bona, sunt quædam mediocria, sunt mala plura.——MART.

NEW WORKS.

The universal spread of the Gospel. A Sermon preached at Northampton, before the Hampshire Missionary Society, at their annual meeting, Aug 25, 1808—by the Rev. Timothy Cooley, A. M. Pastor of the first Church in Granville, (Mass.) to which is annexed, the annual report of the Trustees of the Hampshire Missionary Society, at the meeting of the Society, Aug. 25, 1808. Northampton, W. Butler.

A Sermon preached at Northampton, Oct 27, 1808, at the opening of Northampton Bridge. By Samuel Willard, minister of Deerfield. Northampton, Bull & Butler.

The Messiah of the Scripture. A Sermon preached at the Tabernacle, in Salem, April 8, 1808—also at Beverly, May 1, 1808. By Samuel Worcester, A. M. Pastor of the Tabernacle Church, in Salem, Boston, Lincoln & Edmands.

Memoir of the Northern Kingdom, written A. D. 1872, by the late Rev. Wm. Jahnsenykes, L. L. D. and honourable Member of the Royal American Board of Literature, in six Letters to his Son. "Olim meminisse juvabit." Now first published, Quebec, A. D. 1901.

A Discourse delivered before the Society for propagating the Gospel among the Indians in North America, at their anniversary meeting in Boston, Nov. 3, 1808. By Abiel Holmes, member of the first church in Cambridge. Boston, published by Farrand, Mallory and Co. Belcher & Armstrong, Printers.

The Columbian Preacher, or, a collection of Original Sermons, from preachers of eminence in the United States, embracing the distinguishing doctrines of of grace, vol. 1. Catskill, Nathan Elliot.

A Seimon preached May 11, 1808, at the Ordination of the Rev. Ebenezer Hubbard, over the second church and society in Newbury. By Timothy Flint, pastor of the church in Lunenburgh. Newburyport, published by Thomas & Whipple. E. W. Allen, printer.

New German Text Copies, for the use of schools. Thomas & Whipple, proprietors, Newburyport.

Large and small round Text, round and running hand, biogresshical copies, with the component parts of letters, and an Alphabet of Capitals, arranged according to their similarity, &c. Thomas & Whipple, proprietors, Newburyport.

An Anthem for Ordination, selected from the scriptures, and set to musick by Samuel Temple, A.M. Boston, printed for the author, by Manning and Loring.

A Thanksgiving Anthem, by Daniel Hardy, jun. A. M. Boston, printed by Manning & Loring, for the author. 8vo. p. 32.

No. 1, of Evangelical Tracts; narrative, instructive and devotional; containing an adventure in Vermont, or the story of Mr. Anderson. Boston, Lincoln & Edmands.

William Sawyer & Co. of Newburyport have now in the press, to be published in the course of the next month, the third volume of Massachusetts Reports, containing the cases from June 1807, to the end of the year.

NEW EDITIONS.

A Monitor for an Apprentice; or, a sure guide to gain both esteem and estate, with rules for his conduct to his master, and to others. By a Lord Mayor of London. To which is added, Advice to a young man, on his entrance into the world, by J. Watts, D. D. and two essays by Dr. Benjamin Franklin. First American, from the sixth London Edition. Boston, published by Ebenezer Blake. Belcher & Armstrong, Printers.

Poems by the Rev. George Crabb, 1 vol. 12mo. Philadelphia, Bradford & Inskeep.

The works of the Rev. Jonathan Edwards, Minister of the Gospel, in Northhampton, Mass. and afterwards President of the College in New-Jersey. 8 volumes—the 4 first only published. Worcester. Isaiah Thomas, jr.

Particulars respecting the trial, condemnation and execution of Major Henry Alexander Campbell, at the Armagh Assizes, August 10, 1808, for killing in a duel, Alexander Boyd; together with two letters by Major Campbell, one to his confidential friend, written several months previous to his condemnation; the other to his wife, on the day previous to his execution, and which he continues writing and dating from hour to hour, until within a few moments of his exit. Also, a letter from Mrs. Campbell to her condemned husband in prison, and a memorial to his Majesty, petitioning the life of her husband Boston—J. Cushing.

Debates, Resolutions, and other proceedings of the Convention of the Commonwealth of Massachusetts, convened at Boston, on the 9th of January, 1788, and continued until the 7th of February following, for the purpose of assenting to, and ratifying the Constitution, recommended by the grand Federal Convention, together with the Yeas and Nays, on the decision of the grand question. To which the Federal Constitution is prefixed; and to which are added, the amendments which have been made therein. Boston, Oliver & Munroe and Joshua Cushing.

Thoughts on the revival of Religion in New England about the year 1740, in a treatise offered to the publick on that subject. By Joathan Edwards, A. M. Worcester. I. Thomas. Jun

A Compendious History of New England, designed for schools, and private Families. By Jedidiah Morse, D. D. and Elijah Parish, D. D. ornamented with a neat Map of New England. Second Edition, with Improvements by the authors. Published at Newburyport, by Thomas & Whipple, Proprietors of the work. 12mo. pp. 336. price 1 dol. 12½ cents.

WORKS IN PRESS.

Greenough & Stebbins, of this town, have in the press, and will shortly publish Mrs. Grant's Letters, from the Mountains.

David West, of this town, has in the press, and will shortly publish Bishop Butler's Analogy, a book which has lately been introduced into Harvard University.

A. Sherman, of New Bedford, has in the press an addition of Wakefield's Mental Improvements, from the 5th London edition.

Charles Tappan, Portsmonth, N. H. has in press a handsome edition of the Children of the Abbey, in 2 vols.

William Sawyer & Co. Newburyport, have in press, the Romance of the Pyrrenees.

WORKS ANNOUNCED.

Thomas & Whipple, of Newburyport, and M. Cary, of Philadelphia, propose to print by subscription four kinds of quarto bibles, to be published in December, at six, seven, ten and twelve dollars, to be handsomely printed, on good paper, and neatly and strongly bound, in plain or elegant bindings, to be embellished with from ten to twenty Maps and Historical Engravings; containing the Old and New Testaments, the Apocrypha, Brown's Concordance, a Chronological Index of the years and times from Adam to Christ, a curious Analytical Dissection of the Books of Scripture, a Geographical Sketch of the boundaries, rivers, mountains, chief towns, population, and other particulars respecting Palestine, with a view of the present masters and miseries of that once happy country, a Family Record for marriages, births, deaths, &c. a concise view of the evidences of the Christian Religion, above *eight thousand* Marginal References, in *addition* to those in the common editions, together with tables of different characters and offices in the Bible, of Scripture weights, measures, and coins, reduced to those of the U. S. of the divisions of time among the Jews, of kindred and affinity, of all those passages in the Old Testament quoted by Christ and his apostles, a Chronological Table of the most remarkable events recorded in the Scriptures, an Alphabetical Table of proper Names used in the Bible, &c.

Lincoln and Edmands, of this town, propose to publish by subscription, the Works of the Rev. John Arndt, late superintendant-general of Luneburgh, written originally in High dutch, entitled, True Christianity; or, the whole Economy of God towards Man, and the whole duty of man towards God The work will consist of one volume, octavo. Price to subscribers, *two dollars* in boards.

FOREIGN LITERARY INTELLIGENCE.

Abridgment of the Trial, in an action, in which Sir John Carr, Knt. was Plaintiff, and Messrs. Hood and Sharpe, Defendants.

[CONTINUED FROM PAGE 572.]

Attorney General—Q. At what time did you change your system. Will you swear, that within these last six years, you have not published a book annexing to its advertisement, the commendation of reviewers? —*A.* Yes, I have no doubt I have. It may have happened within these two or three years, perhaps, but this has arisen from accident. We keep our old advertisements standing in the form in which we have been used to send them to the newspapers, for five or six years together. So that an advertisement may latterly have gone into a newspaper with the same paragraph in it, of the commendation of the reviewer, a long time after I had determined to discontinue that practice.

Q. You know of the Annual Review, and there is the Monthly Review?—A. Yes.

Q. And there is the Eclectick Review, and the Critical Review? —A. Yes.

Q. Now, I ask you, there being this number of reviews, have you never looked into any of them to see if sir John Carr's work was reviewed by them?—A. I do not recollect to have done so, within the last twelvemonth.

Q. I ask you whether you have not looked into them concerning "The Stranger in Ireland?"—A. I do not recollect to have seen "The Stranger in Ireland," noticed in more than one review. I have seen it in some review; I do not recollect which it was.

Q What was the character given of it in that review?—A I think, in the review in which I saw it, it had a very good character.

Attorney General.—Now, Sir Richard Phillips, I will ask you another question; have you not yourself assigned as a reason for not publishing this work of sir John Carr's, which you have seen in manuscript, "The Tour in Scotland," "That sir John Carr was worn out?"—A. I never used the phrase.

Q Nor any thing like it?—A. No, nor any thing like it.

Q. You never have assigned that as a reason for not publishing that work? Nor any other reason except that of this publication, called "My Pocket Book," and these imputations cast upon the genius of the author? *A.* I have been asked by booksellers, questions, which they had no business to ask me, about sir John Carr's works, and conceiving such questions to be impertinent, I have said to such booksellers, "that my publick engagements would prevent me from embarking in such publications, and I have given that answer in tenderness to sir John Carr."

Q. Have you read "The Tour

through Scotland ?"—*A.* I have looked into it, but not read it through.

Q. It is finished ?—*A.* It is.

One of the Jury—Q. I think, sir Richard, you told the booksellers that your publick engagements would prevent you from embarking in such publications; and that you gave that answer out of tenderness to sir John Carr. Pray what was that tenderness ?—*A.* Because I would not have it understood that any work of that kind, (meaning such works as "My Pocket Book,") had had an effect, which appeared to me to be so prejudicial to his character.

Attorney General.—I will deal candidly with you, sir Richard. The person to whom I alluded, when I asked you whether you had not said, "sir John Carr was worn out," is a Mr. Murray. Now I ask you, did you not say so to him ?—*A.* No, I did not, that I recollect.

Q. Will you take upon yourself to say, upon your oath, that, to Mr. Murray, you did not say "that sir John Carr was worn out ?—*A.* I could not say such a thing.

Q. Do you swear positively, that you did not say that "sir John Carr was worn out ?"—*A.* I certainly do say, that I did not say so.

Attorney General.—May it please your lordship: gentlemen of the Jury,—I could, certainly, make many observations on the very many ridiculous passages which are to be found in the works of sir John Carr, and which fully justify the ridicule of this book, of which he complains. But I abstain; the case is so rich with ridicule, without it, that it would be bad taste to take that course. There is so much in the dramatis personæ, that it renders every thing in the way of ridicule superfluous.—First we have *sir Richard Phillips*, who has given us evidence of his being either one of the greatest fools that ever lived under the sun, or that he is not to be credited on his oath. I say that it appears from his own testimony, either that he has given us false evidence, or that he is the greatest fool that ever walked upon the face of the earth—without a guide.

Lord Ellenborough interposing.—Weakest, perhaps weakest.

Attorney General.—The weakest man that ever walked upon the face of the earth, without a keeper. Erasmus would have given any thing for him when he wrote his Encomion Moriæ—or Pope, when he wrote his Dunciad. If the author of the Dunciad were now living, he would have changed his hero. If we were living in the days of Pope, we should have a new edition of the Dunciad after this scene. Sir Richard Phillips tells us, that he is publisher of three of these voluminous works, which have been exhibited to you as the productions of sir John Carr. He has told you, that he had given large sums of money for them.—That he was about to open a negociation with sir John Carr, for the purchase of another work, and he tells you, there are I think five different reviews, the object of which is, to treat of the merits or demerits of different publications as they appear in the world, and that they must rise or fall, in a great measure at least; that is, fail of success, or succeed with the publick, according to the impression produced by these periodical publications. This must be the case with "The Stranger in Ireland," as well as any other work. And sir Richard Phillips being interested in pocket, as to the credit of that work with the publick, tells you that he never looked into any one of these reviews.

He felt that, as soon as he said it, to be a strange thing to be said by a bookseller. For a man who derives emolument from the credit of authors—who eats and drinks their labour—lives upon it.—He felt himself bound to account for this strange expression.—He does account for it—" I never mix myself," says he, " with anonymous scurrilous publications." That is, in substance, " this, my love of virtue, prevents me from opening publications of that kind. They are productions so much beneath me, that I despise them. The purity of my mind might be corrupted by perusing them." Have you read the Edinburg Review ?—" I have formerly, but I do not now. I have two objections to them, that they are anonymous, and that they are scurrilous :" and yet he admits, that himself was publisher of " Anecdotes of Publick Characters in this country," and, " Anecdotes of the founders of the French Republick." He is the publisher himself of these two works, and they are both anonymous—but he startles at the bare mention of scurrility. " The anecdotes are *facts ;* a simple narrative of *facts.*" Did these facts, sir Richard, happen to fall within your own knowledge ? Answer me that plain question.—" No, no, no ; facts, as the authors of the works stated to me." That is what sir Richard Phillips calls a narrative of facts !—so much for sir Richard Phillip's narrative of facts, and his abhorrence of scurrillity. Now for his abhorrence of anonymous publications. I feel, he says, and so he ought to feel—so we all ought to feel—"an abhorrence of anonymous currillity," and yet he publishes two books, which are anonymous; whether they contain any thing that is scurrillous, we will not here stop to inquire. But we now come to the Reviews: he holds them in great abhorrence : I suppose some of his publications have been roughly handled by them. But who was the publisher of the Oxford Review? Himself, and here he elevated himself above all other booksellers ; for, says he, I published the Oxford Review, that there might be *one honest review* in the kingdom," consigning all others, Dr. Aikin's and the rest, to ignominy—placing himself upon a pedestal, looking down on others and degrading them altogther—a condition in which he is not intitled to place himself. Now, gentlemen, is sir Richard Phillips that pure, immaculate character, which he states himself to be ? I put it to you thus—do you believe he swears truly, when he swears he became the publisher of the Oxford Review, *merely* for the purpose of giving to the publick one honest review in this kingdom ? Do you believe he swears truly when he swears that ? Gentlemen, I told you that sir Richard Phillips was either a witness who had tript in his evidence, or else, that he is a man the most infirm in judgment that ever walked on the face of the earth without a keeper. He states to you, that he would have given the same sum for the work of sir John Carr, now in manuscript, that he gave for the others, had it not been for the publication of this book, called " My Pocket Book." He tells you there are five Reviews, in all of which, he knows, as well as any body, that this work must be handled as others are ; but so little does he read reviews or anonymous criticisms, that he hardly looks at them, and he hardly looked at this work, called " My Pocket Book," and yet he tells you in the same breath, that in consequence of these petty com-

ments, as he calls them, of this book, "My Pocket Book," he declined to buy the other work of his favourite author, sir John Carr. But for this scurrilous little work, he would have given sir John Carr 700*l.* for the work which he now has in manuscript. Now, I do say, either that is not true, or sir Richard Phillips is the weakest and most absurd creature that ever crept on the face of the earth. I could not conceive, had I not seen it, that a man could have made a figure so foolish. I cannot conceive, that a man should so act against his interest, as knowing there were these reviews and publications, and knowing how the next book of sir John Carr might at least be handled, and yet would have given 600*l.* in the first instance for this manuscript of sir John Carr's, if it had not been for this little book, "My Pocket Book," which sir Richard Phillips tells you, at the same time, is a contemptible little work, and which, if that be true, could have had little, if any effect upon the publick mind. I have been led into this mode of reasoning, from the ground, which sir Richard has thought fit to take. He has arrogated to himself all the honour in the kingdom, as far as it regards the publication of books, and reviews of books. What standard shall I take to judge of the propriety or impropriety of this publication, called "My Pocket Book; as containing just or unjust criticism on the work of sir John Carr, called "The Stranger in Ireland?" I will appeal to my Lord Mountnorris, who has a high personal respect for the author of the book called "The Stranger in Ireland," and partial towards the subject of it. The truth is, that sir John Carr went to Ireland well recommended. He received there the honour of knighthood; and knighthood, fine clothes and genteel manners, are an introduction into genteel circles, and gain a high name for a while, to an author, and may be a short substitute for genius, to a person who chooses to figure as an author. He thought his name would uphold his book, but that will never do long, unless the book can uphold his name. Sir John Carr thought that his book would pass on account of his name. And it very nearly had. My Lord Mountnorris had very nearly got himself into the scrape of buying this book of sir John Carr's called "The Stranger in Ireland." He would have done so, but from the circumstance of his having seen this book, called "My Pocket Book." And here I think my Lord Mountnorris has some reason to complain of his friend sir John Carr, and of those who gave him that name. Not that I mean to insinuate, that sir John Carr is unworthy the honour of knighthood; I am speaking of him merely as an author, and in that view, knighthood may sometimes have the effect of a false token. "*Cum pulchris tunicis sumet nova consilia et spes.*" But what effect has this book, called "My Pocket Book," had on the publick mind? Why, my Lord Mountnorris, who has a personal respect for sir John Carr, shall answer that question. He said, that understanding sir John Carr to have spoken handsomely of Ireland, and feeling an interest in that subject, he was disposed to buy the book; but he read this criticism, and having read it, he read the book, which was the subject of it. He then compared them with each other—what was the effect of his doing so? why, that he would not buy the book. Why did he not buy the book? Because it had

been so successfully ridiculed. How came it to be so successfully ridiculed? Perhaps you can guess. My Lord Mountnorris had like to have reposed too much confidence in the name of the author. But having looked at the book which gave an account of it, and then having compared them with one another, that is, he compared the book of sir John Carr with the manner in which it had been turned into ridicule, he said to himself—"This work of my friend sir John Carr will not do for me—I will not buy it." This is putting things to the test—this is exactly the use of criticism, which is preventing those who have not seen, from buying bad books. This is a proof that in the judgment of my Lord Mountnorris, a man of erudition, a friend to the author too, and partial to his subject—thinks the book, after an attentive perusal of it, not worth buying. My Lord Mountnorris did not content himself with reading this criticism, but he read the book itself, and after perusing both, he found the book of sir John Carr so ridiculous a work, that he would not buy it, for he did not choose to be laughed at by those who might see it in his library.—I do not complain of those who purchase books without having read them, or hearing something of their character from men of judgment; but those who, like my Lord Mountnorris, take the precaution to peruse a book before they buy it, are, I think, a great deal more prudent. My Lord Mountnorris has shewn us the use of criticism; and I think he has shewn us the justness of the criticism here complained of.—Gentlemen, I think this case a great deal too clear to require any further observations. I confess I had brought my mind up to saying a good deal on the subject of sir John Carr's literary labours. I had been almost tempted to do so; but I think it has become unnecessary after the evidence you have heard. I might have compared the works of sir John Carr with authors of antiquity whose works have been treated with ridicule. There was Socrates, and Aristophanes criticised him; but his doctrines were not the less published on that account. Why? *Because the ridicule did not affect his fame. It is because works are ridiculous, that ridicule affects them.* Whoever sends into the world a book, gives to the publick a right of dealing with the contents of that book, as the contents deserve. If the book be a work of genuine merit, *no attack upon it, however violent, or however ingenious, will do it any permanent injury.* If, on the other hand, it be a work which has for its support, nothing but knighthood; a large margin; hot-press; gilt leaves, morocco and binding, it really can never stand the test of criticism, and the sooner it is sent into the shades the better. The publick are indebted to the critick who so disposes of it; for the publick have an interest in the discouragement of bad books, almost as much as in the encouragement of good ones. It has another good effect. It shews those who have not otherwise means of discovering the true character of a book, how to save their money. Such is the effect of genuine criticism, and a very valuable thing it is to the publick. I have my learned friend's concession, that fair and manly criticism, even if you do not agree in opinion with the critick, is not to be complained of. I think my Lord Mountnorris has proved this to be of that character. Gentlemen, I will detain you no longer; I am quite satisfied that you will

be of opinion, that this book, although severe, was published in the spirit of fair criticism, and, of course that your verdict will be for the defendants.

Lord Ellenborough.—Gentlemen of the jury; this is an action brought by sir John Carr against these two defendants, booksellers, of the names of Hood and Sharpe, for having published, what he contends to be a work intending to turn him into ridicule; and he alledges in his declaration, that he has suffered special damages on account of this book; that he, being about to sell another work to sir Richard Phillips, that bookseller declined to purchase that work; on which account he could not sell it, whereby he lost the considerable advantage which has been stated to you.—Now gentlemen, before we advance to the work itself, let us look at the principle of this species of action. Every person who writes, any book, and publishes it, of whatever description it may be, commits it to the publick; any person may comment upon it, upon its principle, upon its tendency, or upon its style—may answer, and expose to ridicule its character, if it be ridiculous—and may do the same thing with the author, as far as he is embodied in the work. Now this publication of the travels of sir John Carr, makes "a description of the place where he is," a principal part of the work, He is taking his departure from Dublin; and he speaks of himself in a manner that connects himself with the work. The book published by the defendants takes notice of this part of the plaintiff's work, and it is exhibited in the print, and it refers to parts of sir John Carr's book, wherein expressions are used similar to those used in the present publication. It is contended that this work of the defendants should not be suffered, because it ridicules, immoderately, the works of the plaintiff. Why, gentlemen, if the thing itself be ridiculous—if the principle of it be bad—or, though the principle be unobjectionable, if the work itself be ill digested—bad composition—written with bad taste, or otherwise defective, so as to deserve the character of a "bad book,"—it is doing great service to the publick to write it down; such works cannot be too soon exposed—the sooner they disappear the better. I speak this without prejudice to the work of sir John Carr, for I have not read a word of it. It may be, for aught I know, excellent. It would be unfair in me to censure what I have not read, like the sheriff—God forbid I should do so; the books of this gentlemen may be very valuable works. But this I say:—whatever character his works merit, others have a right to pass their judgement upon them, and to censure them, if they be censurable, and to turn them into ridicule, if they be ridiculous. If there were no such right, we should have no security for the exposition of errour; bad systems of philosophy would not be written down, as that of Des Cartes was by Newton; and bad system of government would not be written down, as that of sir Robert Filmer's was by Locke. After Mr. Locke had published his work upon government, against that of sir Robert Filmer, I dare say this sheriff, sir Richard Phillips, would not have given a shilling for the book of sir Robert Filmer, if it were a publication of the present time. What then? Could any body maintain an action against Mr. Locke for his publication, for writing down the fame of sir Robert Filmer? Certainly not. Mr. Locke did great service to the publick by

writing down that work; and, indeed, any person does a service to the publick, who writes down any vapid or useless publication, such as never ought to have appeared. It prevents the dissemination of bad taste, by the perusal of trash; and prevents people from wasting both their time and money. I say this, however, as applicable to *fair and candid criticism*, which every person has a right to publish, although the author may suffer a loss from it. It is a loss, indeed, to the author; but is what we in the law call *Damnum absque injuriâ*; a loss *which the law does not consider as an injury, because it is a loss which he ought to sustain.* It is, in short, the *loss of fame and profits; to which he was never entitled*; and the person who occasions that loss, by fair criticism, is not guilty of that species of conduct which subjects him to an action in a court of justice. Why then, let us suppose that the plaintiff in this action has lost the benefit of selling his Scotch Tour, now in manuscript, to sir Richard Phillips; if he has lost it, by *fair criticism* upon his former works, which criticisms have rendered his writings ridiculous, he must abide by such loss, it being his fate to sustain it by *fair criticism.* This I take to be law. *If it were otherwise, I do not know where we are to stop.* No man will be at liberty to expose the works of another, however ridiculous. I think we ought to resist a complaint, against *fair and liberal* criticism, at the threshold; I think it is our policy, in every view of the thing. I do not know any thing that more threatens the liberty of the press, in the times in which we live, than giving too much encouragement to this species of action. But do not let me be misunderstood; for I do not mean to say, that if there was any thing in the book, published by the defendants, of a libellous tendency, wholly foreign to the work, or unconnected with the author of it, as embodied in the work; if there was any thing in it, tending to render him ridiculous, unconnected with the work, the action is maintainable. *Neither you nor I have appeared before the world in the character of an author, at least I have not*; but, if I had, I should not think myself entitled to maintain an action against any body else, who ridiculed my work, *and proved it to be ridiculous.* If any person chooses to exhibit a picture, which was itself ridiculous, another cannot be liable to an action, for pointing out wherein it is ridiculous. If another chooses in his work to draw a picture of himself, to place himself in a given situation, another person has a right to finish that picture by exposing it to ridicule, *if it be ridiculous*; and by criticising upon the words which the author has made use of. If, therefore, you think this is a criticism of the work of this author, and of the author himself, as far as he is connected with the work only, and not written by way of calumny upon him as an individual; I am of opinion that this action is not maintainable. But if you are of opinion, that this work is written against this author, *as a man*, and unconnected with his work, then, my opinion is, that the action is maintainable. We do not find, that there is any charge here on account of the work being annonymous. In a word, if you are satisfied, that this criticism is levelled at the plaintiff's work, and at the plaintiff himself, only as he is connected with, and embodied in, the work, I am of opinion that he must take the consequences of it: and indeed it does not appear to have done any material injury.—

as appears from the opinion of my lord Mountnorris, who considered the criticism so extremely clever, that after having read it, and the work to which it referred, chapter by chapter, he says, "I should have bought the one, but for the other;" which is equivalent to his having said, that he thought the volume, to which the criticism referred, not worth buying; and, if you think so, gentlemen, you will find a verdict for the defendants.

One of the Jury.—Is there any thing in the defendant's book of a libellous tendency, by way of personal attack on the character of the plaintiff, unconnected with his publications?

Lord Ellenborough.—Something has been referred to of that kind; but nothing has been laid before us in proof of it. The plaintiff appears to be placed in a ridiculous situation, in a group of figures. He might have been so described by words. If any thing had been said of this plaintiff reflecting on his character, unconnected with this book, I should have told that, in my opinion, it would have been a libel; but we have no proof of that.

One of the Jury.—If it be contended, that there is any personal reflection upon the plaintiff, in this book unconnected with his writings, we must go through the contents of it.

Lord Ellenborough.—We have no proof that there is.

The jury without a minute's consultation, returned a—*Verdict for the Defendants.*

Lord Ellenborough.—I hope nobody will understand, from the result of this trial, that there is the least countenance given to slander nor to ridicule any author, any more than any other individual, *unless such ridicule be connected with his works, and the author is embodied with his work;* for courts of justice are as tender of the moral characters of all men, whether they be authors or not, as they are firm in maintenance of the right of every individual, to give a free opinion, *on every publication of a literary work.*

Mrs. Cappe is preparing for the press a complete history of the Life of Christ, as related by the four Evangelists; interweaving into one continued narrative their several accounts of the miracles performed in proof of his mission, of his prophetick warnings, awful admonitions, moral precepts, and various controversies with the Jewish rulers, terminating in his crucifixion, resurrection, and final remuneration. She has endeavoured to ascertain as nearly as possible the order of time in which these several discourses, and the extraordinary events which gave rise to them, took place, in the hope of exciting an increasing interest in the perusal of the sacred records, by exhibiting a more comprehensive view of the whole ministry of Christ, and thereby throwing additional light on many exceedingly important and beautiful passages. The whole is illustrated by a series of notes explanatory of eastern phraseolgy, of ancient customs, manners, opinions, and prejudices; formerly transcribed by the editor from the short-hand papers of her late husband, the Rev. Newcome Cappe. The work is divided into sections, and at the close of each section such practical reflections deduced as naturally arise out of the subject.